

THE
ANALYTICAL REVIEW.

FOR FEBRUARY, 1797.

HUSBANDRY.

ART. 1. *The Rural Economy of the West of England; including Devonshire; and Parts of Somersetshire, Dorsetshire, and Cornwall. Together with Minutes of Practice.* By Mr. Marshall. 8vo. 2 vols. Vol. I. 332 pages. Vol. II. 360 pages. Price 12s. in boards. Nicol. 1796.

MR. M. is so well known as a respectable writer in rural economics, and for the judicious plan he has adopted for describing the present state of agriculture, in the principal districts of this kingdom, that we shall have no occasion to say more on these topics at present, than that the author discovers the same discriminative powers, and the same caution, to guard his readers from being hastily led into chimerical pursuits as on former occasions, and that he adheres as much to his former plan, as the circumstances of the case would properly admit. The district under review, however, being less advanced in agricultural improvements than some of those he formerly visited, does not give room for an equal number of lessons to the practical farmer, though the intelligent author supplies that defect by a number of judicious hints, well calculated to excite a spirit of exertion, especially among those who inhabit the district to which these observations chiefly relate.

It appears, from this survey, that the district under review possesses some advantages in regard to soil and climate, especially in particular divisions of great extent, that few if any other parts of this island enjoy, while it labours under particular disadvantages, that are nearly alike appropriate to it. These disadvantages chiefly respect the state of the public roads, and the customary tenures in this district, which are both so bad as to have hitherto nipped in the bud almost every attempt at improvement in this fine country, and seem not to be in a train of much melioration at present.

Devonshire is represented as exhibiting in general a very uneven surface; for, though there are many extensive vales, which, when viewed from the surrounding hills, assume the appearance of a level surface, yet you no sooner descend into them, than you find that these vales consist of a great number of little swelling mounts, which, though of no great height, absolutely speaking, yet rise up from the hollows that separate them from each other in a very abrupt manner, so as to form deep dingles, to ascend from which into fields on either hand, is a matter of no small difficulty. This circumstance, as it has hitherto retarded the making of good roads, must continue to do

so much longer than in other districts where the same inconvenience is not felt. For, although it might be possible to conduct roads in a pretty level direction from one principal town to another, by following the winding course of these dingles through their devious mazes, were the general spirit of the inhabitants bent upon it, as in many other mountainous countries, and as has, indeed, been effected in some parts of this district; yet, as every inhabitant must find, that he cannot go from his own house to his fields, or the road, or from that road to any other farm, with those kinds of carriages that would be suited for a smooth level road, that levelness of the public road is, to him, a matter of great indifference; for as he must climb his own steep and those of his neighbours, he finds no difficulty in climbing the steep on the public road, which to a traveller from other parts of the country would appear to be nearly insurmountable. Indeed, many of these lateral pulls are so steep, and so much worn by temporary torrents cutting them up, as to be totally impassable upon wheels. Hence originates the custom, which still prevails in this district, of carrying all kinds of weighty articles upon the backs of horses; and which, for the reasons here assigned, must probably long continue here, after it shall be laid aside in almost every other district in the kingdom. To this singular conformation of a fertile corn country, we must also trace some other defects in agricultural practice, accurately detailed in the account of this district now before us, particularly respecting tillage; and to this origin we must also trace the universal prevalence of hacking the ground by hand labour, on which has been engrafted the practice of *burn-beating*, or den-fishing (*devonshiring*), which probably originated in this district.

The other distressing circumstance is, that life-rent tenures, or rather a kind of purchase for three lives, under a small quit-rent, is generally adopted throughout this district, the inconvenience of which our author has developed with his usual judgment, p. 43—48, to which we beg leave to refer the reader.

The most striking peculiarity we have met with in the rural economy of this district is the construction of its farm fences, which we shall give in our author's own words.

‘The bank, or foundation of a Devonshire “hedge,” is a mound of earth, eight, ten, or more feet wide, at the base, and sometimes nearly as much in height; narrowing to six, seven, or more feet wide, at the top; which is covered with coppice woods, as oak, ash, fallow, birch, hazel. These are cut as coppice wood, at fifteen or twenty years growth, and at more than perhaps twenty feet high, besides the height of the mound; together forming a barrier, perhaps thirty feet in height.

‘A stranger unaware of this practice, considers himself as travelling perpetually in deep hollow ways; peeping on for miles, perhaps, without being able to see out of them, though the most delightful scenery may have accompanied him.

‘The ADVANTAGES of coppice fences, are those of being an insuperable barrier to stock; of affording extraordinary shelter and shade to pasturing animals; of giving a necessary supply of fuel, in a country where no other fuel than wood can, at present, be compassed by farmers; and of being, with ordinary care in repair-

ing them, everlasting. Instead of mouldering away, and growing less as they increase in age, the swelling of the roots, the falling of leaves, and decayed boughs, and the shovelling of their bases thrown upon their tops, with fresh sods brought from a distance, perhaps to make good accidental breaches, tend to increase rather than diminish, the mounds; so that the bulkiness of some of the old hedges may be owing to time, rather than to the original formation.

The DISADVANTAGES of the Devonshire hedges are their first cost, and the quantity of ground they occupy and injure, by their drip and shade, and by the soil used in their formation (and bared afterwards for their repairs): five and twenty feet is the least that can be reckoned for the width of the waste. The injury they do to arable crops, in preventing a free circulation of air; and their being torn down by cattle, when the adjoining field is in pasture, are other disadvantages.

But every species of fence has its disadvantages; and whether, upon the whole, that under consideration is preferable to the ordinary live hedge of the kingdom, I will not attempt to decide. In an upland district, and where the fields are of a good size, coppice fences are more eligible than they would be in a low flat country, with small inclosures; and much more eligible in a district where wood is the only fuel, than they would be in a coal country.

To the sportsman, these fences are unfriendly; and to an invading army, they would be most embarrassing; an extent of country, intersected by such barriers, would be, in effect, one immense fortification.

The author has overlooked one great inconvenience attending expensive mounds of the kind here described, viz. the great obstruction these must ever prove to the altering the directions of roads, or the widening of them, however necessary these alterations may be to the general accommodation of the public. It is surprising, that no writer on rural economics has ever attempted to make a fair and full statement of the actual expense of inclosures, including the waste of ground occupied or damaged by them; the first cost and loss resulting from the capital then expended; the money expended in annual repairs, and the damages sustained from trusting to fences that are not sufficient. This is as yet one of the desiderata in agriculture.

Our author divides the present survey into the districts of, first, West Devonshire, which forms the principal part of the work; his principal station while on this survey having been at Buckland, a farm belonging to the Drake estate on the banks of the Tavy, not far from Plymouth. Second; the Southams, lying between Plymouth and Torbay. These two occupy the first volume. Third; the mountains of Cornwall and Devonshire. Fourth; North Devonshire. Fifth; Vale of Exeter. Sixth; the dairy district of West Dorsetshire. Seventh; the vale of Taunton, and its environs; together with cursory remarks on a journey through Somersetshire. These occupy about two third parts of the second volume. The remainder of the work consists of minutes, or extemporary observations on rural subjects; marked down as occasion suggested them to the mind of the author, on the same plan as he has adopted in his former surveys.

It would far exceed our limits to enter into a detail of the interesting particulars that occur throughout the whole of this work; and it is the less necessary, because we presume, that few persons; who are eager in pursuit of knowledge in this department, would be satisfied with any abridgement we could make of it. We shall only add, that in this, as in his former surveys, the author has subjoined a list of such provincial phrases as he could pick up during his residence in the district; which, if completed by additions from those who have had fuller means of information than himself, would form a valuable addition to the philological learning of this country.

We are happy to find, that Mr. M. has now nearly gotten rid of his fondness for coining new words, which was so conspicuous in his early productions.—The phrase *DANMONIAN husbandry*, however, tastes a little of the old leaven. As it often occurs, and is hard to pronounce, ordinary readers startle at it. In the quotation above given, we have marked two words in italics, that verge upon the affected, which he had better avoid in future. It is but doing justice, however, to remark, that of all the agricultural writers of the present day, the language of Mr. M. is perhaps the purest and the freest from provincial barbarisms. Had it been otherwise, these trifling particulars should not have been noticed by us.

We have observed, in reading this work, a propensity in the author at times to dwell with particular complacency on objects of taste, and picturesque beauty. This is perhaps natural, and may be easily accounted for, by adverting to some disputes on this subject which have of late engaged the attention of this author. And if it be true, as is in general supposed, that Mr. M. proposes to apply himself in future to the decoration of pleasure-grounds, we must suppose that this propensity will increase. Perhaps, however, he will do well to take example by another noted writer on rural affairs, to repress these natural propensities, at least so far as to prevent them, as much as he can, from intermixing with his agricultural performances, from which they should ever be kept carefully apart, as they can tend in no respect to benefit those readers who study agriculture as a business, and not as an amusement only. Let the lover of picturesque beauty be furnished with books suited to his own taste; but it is by no means necessary, that the farmer should be obliged to pay for them whether he wishes it or not.

N. N.

MORALS.

ART. II. *An Enquiry into the Duties of the Female Sex.* By Thomas Gisborne, M. A. 8vo. 426 pages. Price 6s. in boards. Cadell and Davies. 1797.

In the present state of knowledge and refinement, when books are universally circulated, and reading makes a part of the business or amusement of almost every family, it may be questioned whether lectures from the press may not prove at least as useful as lectures from the pulpit. The writer has the advantage of addressing a more numerous body; and the reader has the opportunity of weighing the observations and instructions, which come before him, with greater deliberation than the hearer, whose uninterrupted attention is required to the passing sounds of an oral discourse. Mr. G. has undertaken the office of a national

national preacher; and he seems well qualified to support the important character with credit to himself, and benefit to the public. A very favourable specimen of his talents as a moral preceptor has already appeared under the title of "An Enquiry into the Duties of Men in the higher and middle Classes of Society," of which we have given a full account, with deserved commendation, in our Review, Vol. xx, p. 369, &c. Mr. G. now undertakes the more delicate, if not more difficult task, of reading moral lectures to the ladies. Dr. Gregory, Dr. Fordyce, Mrs. Chapone, Miss More, Mr. Burton, and many others, have given *young* ladies excellent advice; a few grave divines have ventured to preach and publish sermons to wives: and one gigantic champion for the sex has taught her sisterhood the rights of women: but no former writer, as far as we recollect, has so distinctly, and particularly, treated on the duties of the female sex, as Mr. G. His lectures comprehend the general duties of women, as human beings, and their peculiar duties, in the single and married states; and, though his observations chiefly apply to the higher and middle classes of society, much of his treatise may be useful to female readers of every description. The same attention to practical utility, the same minute observation of manners in real life, the same purity of sentiment, and the same perspicuity and neatness of language, which distinguished the former work, are manifested in the present; and, though our judgment may not in all points coincide with the author's, we can have no hesitation in recommending the work to the diligent perusal, and practical attention of the female world.

Of the female character Mr. G.'s idea is not that of the modern, but of the ancient school: he ventures to dispute the high claim, which has lately been asserted, of perfect equality in point of intellect between the sexes, and insists upon a discrimination, in the plan of nature, between their mental powers: but, to balance the account, he fairly allows the female sex the preference in the qualities of the heart. Our readers will peruse with pleasure a part of what Mr. G. has written upon this subject.

P. 21.—The science of legislation, of jurisprudence, of political economy; the conduct of government in all its executive functions; the abstruse researches of erudition; the inexhaustible depths of philosophy; the acquirements subordinate to navigation; the knowledge indispensable in the wide field of commercial enterprise; the arts of defence, and of attack by land and by sea, which the violence or the fraud of unprincipled assailants render needful; these, and other studies, pursuits, and occupations, assigned chiefly or entirely to men, demand the efforts of a mind endued with the powers of close and comprehensive reasoning, and of intense and continued application, in a degree in which they are not requisite for the discharge of the customary offices of female duty. It would therefore seem natural to expect, and experience, I think, confirms the justice of the expectation, that the giver of all good, after bestowing those powers on men with a liberality proportioned to the subsisting necessity, would impart them to the female mind with a more sparing hand. It was equally natural to expect, that in the dispensation of other qualities and talents, useful and important to both sexes, but particularly suited to the sphere in which women were intended to move, he would confer the larger portion of his bounty on those who needed it the most. It is accordingly manifest, that, in sprightliness and vivacity, in quickness of perception,

tion, in fertility of invention, in powers adapted to unbend the brow of the learned, to refresh the over-laboured faculties of the wise, and to diffuse, throughout the family circle, the enlivening and endearing smile of cheerfulness, the superiority of the female mind is unrivalled. Does man, vain of his pre-eminence in the track of profound investigation, boast that the result of the enquiry is in his favour? Let him check the premature triumph; and listen to the statement of another article in the account, which, in the judgement of prejudice itself, will be found to restore the balance. As yet the native worth of the female character has been imperfectly developed. To estimate it fairly, the view must be extended from the compass and shades of intellect, to the dispositions and feelings of the heart. Were we called upon to produce examples of the most amiable tendencies and affections implanted in human nature, of modesty, of delicacy, of sympathising sensibility, of prompt and active benevolence, of warmth and tenderness of attachment; whither should we at once turn our eyes? To the sister, to the daughter, to the wife. These endowments form the glory of the female sex. They shine amidst the darkness of uncultivated barbarism; they give to civilised society its brightest and most attractive lustre. The priority of female excellence in the points now under consideration, man is seldom undiscerning enough to deny. But he not unfrequently endeavours to aggrandise his own merits, by representing himself as characterised in return by superior fortitude. In the first place, however, the reality of the fact alleged is extremely problematical. Fortitude is not to be sought merely on the rampart, on the deck, on the field of battle. Its place is no less in the chamber of sickness and pain, in the retirements of anxiety, of grief, and of disappointment. The resolution which is displayed in braving the perils of war is, in most men, to a very considerable degree, the effect of habit and of other extraneous causes. Courage is esteemed the commonest qualification of a soldier. And why is it thus common? Not so much because the stock of native resolution, bestowed on the generality of men, is very large; as because that stock is capable of being increased by discipline, by habit, by sympathy, by encouragement, by the dread of shame, by the thirst of credit and renown, almost to an unlimited extent. But the influence of these causes is not restricted to men. In towns which have long sustained the horrors of a siege, the descending bomb has been found, in numberless instances, scarcely to excite more alarm in the female part of the families of private citizens, than among their brothers and husbands. In bearing vicissitudes of fortune, in exchanging wealth for penury, splendor for disgrace, women seem, as far as experience has decided the question, to have shewn themselves little inferior to men. With respect to supporting the languor and the acuteness of disease, the weight of testimony is wholly on the side of the weaker sex.

In treating on female education, the author particularly insists upon the importance of early religious instruction, and judiciously points out as the two prevailing defects in this important branch of education, that religion is commonly taught in a dry, catechetical, or authoritative form, and that its principles are presented to the understanding as truths to be implicitly received on the credit of the teacher, rather than as propositions resting on argument and evidence. Private education he prefers to public, for many good reasons distinctly stated.

In

In both, he justly censures the preference which is commonly given to ornamental above useful accomplishments, and the pains so unnecessarily taken to impress young women with the idea, that their first object in life is, to be admired.

On the mode of introducing young women into general society remarks are made, well suited to correct the opposite errors, of initiating young women from childhood in all the follies of fashionable life, and of ushering them, at once, from the nursery and the school-room, into the gay world. Upon the subject of female conversation, and epistolary correspondence, the errors, against which the author principally points his advice, are frivolity and flippancy in the former, and the affectation of sentimental refinement in the latter. The propensity to imitation is considered, with respect to females, as chiefly displaying itself in dress, an extreme fondness for the embellishments of which is very properly censured, and in public amusements, the merits of which are distinctly discussed. Mr. G. altogether disapproves of masquerades; theatrical amusements he censures, perhaps, somewhat too severely: private Sunday concerts, and other musical parties, he condemns as unfavourable to religion; dancing, though admitted under certain restrictions, he describes as, in public rooms, attended with snares which call for peculiar circumspection; and cards, used as instruments of gambling, he justly reprobates as the cause of innumerable mischiefs, and, even as a mere diversion, thinks reprehensible, on account of the quantity of time which they consume.

On the employment of time some obvious but useful remarks are offered. These are followed by advice religious, moral, and prudential on the important subjects of courtship and marriage, and on the duties of matrimonial life. In treating on these duties with a view to the different situations and circumstances of different individuals, the following lively description of the fashionable occupation of time in London is introduced.

P. 312.— London is the centre to which almost all the individuals who fill the upper and middle ranks of society, are successively attracted. The country pays its tribute to the supreme city. Business, interest, and curiosity, the love of pleasure, the desire of knowledge, the thirst for change, the ambition to be deemed polite, occasion a continual influx into the metropolis from every corner of the kingdom. Hence a large and a widely dispersed and a continually increasing acquaintance is the natural consequence of frequent residence in London. If a married lady suffers herself to be drawn into the system of proceeding, to which such an acquaintance is generally seen to lead; useful occupations and improving pursuits are either at an end, or are carried on with extreme disadvantages, multiplied interruptions, declining activity, ardour, and satisfaction. The morning, at least what is called the morning, is swallowed up in driving from street to street, from square to square, in pursuit of persons whom she is afraid of discovering, in knocking at doors where she dreads being admitted. Time is frittered away in a sort of small intercourse with numbers, for whom she feels little regard, and whom she knows to feel as little for herself. Yet every thing breathes the spirit of cordiality and attachment. The pleasure expressed at meeting is so warm, the enquiries after each other's health so minute, the solicitude, if either party has caught a cold at the last opera, so extreme; that a stranger to the ways of

of high life, and to the true value of words in the modern dictionaries of compliment, would be in astonishment at such effusions of disinterested benevolence. Invitation succeeds invitation; engagement presses on engagement: etiquette offers, form accepts, and indifference assumes the air of gratitude and rapture. Thus a continual progress is made in the looks, the language, and the feelings of insincerity. A lady thus busied, thus accomplished, becomes disinclined to friendship, or unqualified for it. She has too many acquaintance to be at leisure to have a friend. The unrestrained communication of sentiment, the concern of genuine sympathy, the manifestation of kind affections by deeds of kindness, require time, and calmness, and deliberation, and retirement. They require what dissipation is least able, and least willing to bestow.'

Other particulars of polite manners are described in the following passage:

P. 320.—' There seems at present to be an opinion gaining ground in high life, that in visiting, no less than in amusements, it is necessary that all polite ladies should go every-whither; an opinion among the most pernicious of those which pervade the modern system of fashionable manners. Hence it arises that women of the most amiable and excellent character are often seen to frequent routs and other similar meetings in houses, the mistresses of which they hold in merited contempt and abhorrence. This consequence alone might be sufficient to manifest the mischievous tendency of the opinion from which it flows. But the same erroneous persuasion contributes also to confirm many women in their practice of hurrying, evening after evening, from company to company, from diversion to diversion; deprives them of all desire and all opportunity of reflection on the tempers and dispositions of their own hearts; and incapacitates them for tranquil recreations and rational employments.

* Another temptation which attends women who reside in London, and who are entitled to mix in the higher circles of life, originates from this circumstance; that the capital is the seat of government, the centre of political power and political intelligence. Hence the desire which women are prone to feel of associating more and more with persons of rank, and which on many occasions is of itself sufficiently seductive to betray them into extravagance and indiscretion, derives an additional stimulus. It is among peeresses and the wives of members of parliament, and those whose husbands discharge the executive functions of government, or are stationed in some of the subordinate departments of office, that we are to look for the persons whom the rage of politics seizes first. At their own houses, and at the houses of their near connections, they are accustomed to hear questions relating to the national welfare canvassed; they witness a miniature resemblance of the parliamentary debate of the preceding evening; they become personally acquainted with some of the public characters, whom eloquence and talents have elevated into fame. To listen to the censure and to the applause feverally bestowed on individuals in the political world, while it excites and nourishes curiosity, pleases and foment the spirit of party. To be addressed in private circles, though it be only on the state of the weather, by him whom senates have admired, stimulates while it gratifies ambition. By degrees they catch the passions of the other sex, and are transformed into professed partisans; and when the change has once taken place, generally exceed their

their husbands in violence, and bitterness, and a prying spirit. To worm out a political secret, to extract from the highest authority the earliest tidings of a victory, of a defeat, of a projected dismissal from office, of an intended pension or grant of nobility, is an object which calls forth the utmost exertions of their adroitness. When they have attained it, the pride of triumph commences. They hasten from dressing-room to dressing-room, from assembly to assembly, spreading the news as they fly along, exaggerating the truth to heighten astonishment, and confounding their rivals with the blaze of superior intelligence. In the mean time their attention is not blind to more substantial acquisitions. They omit neither address nor importunity towards men in power, when there is a hope that the one or the other may affect the distribution of preferment. To obtain a living, an appointment, a step in naval or in military promotion, for a relation or a dependent, affords them the double delight of conferring an obligation on a person whom they are desirous to serve, and of displaying their interest with the rulers of the state. The spirit of freedom and of respect for popular opinion, by which the english constitution and government were happily distinguished from the ancient monarchy of France; and the spirit of steadiness and order by which they have been distinguished no less happily from the modes of political administration by which the french monarchy has been succeeded, have precluded the ladies of this country from advancing to those enormous lengths in political intrigue, which have been successfully attempted on the continent. The pattern, however, exhibited at Paris, has long been imitated in London as nearly as circumstances would allow. In proportion as the example of ladies in the highest circles affords encouragement to vanity or to hope; it is studied and followed by numbers of their female acquaintance, whose situation gives them an opportunity of treading, though at an humble distance, in the same steps. Even women who have no connection with the political hemisphere are seen to be inspired by the passion communicated from their superiors; imbibe the quintessence of political attachment and antipathy; and by the ardour with which they copy the only part of their model which they have the means of emulating, shew that it is not through want of ambition that they are left behind in the race.

Advice concerning parental duties, and on the duties of middle life, and of old age, close the volume. The good counsel of this work is supported, wherever it could be properly introduced, by the authority of the Scriptures, from which frequent quotations are made. The work is throughout of a grave and serious cast; and sometimes, perhaps, leans to the side of severity: this, however, in moral lectures, is the safer extreme: and we recommend it, as an useful treatise of practical morality.

E. D.

ART. III. *Histoire de Decadence des Moeurs chez les Romains, &c.*—*History of the Decay of the Morals of the Roman People, and of the Effects produced by this Circumstance during the latter Periods of the Republic.* Translated from the German of C. Meiners, Professor of Philosophy at Gottingen. Printed at Paris, 3d Year of the Republic; and imported by J. De Boffe. 8vo. 526 pa. Price 4s.

THIS

THIS is a subject which has been incidentally touched upon by Montesquieu, in his '*Esprit des loix*,' and '*Considerations sur les Causes de la Grandeur des Romains et de leur Decadence*.' The author of a work, lately mentioned by us with applause, (see '*Essai sur la Politique et la Legislation des Romains*, *Analyt. Rev.* vol. xxiv. pa. 412,) has also occasionally treated on the same subject; but professor Meiners expressly dedicates the whole of his labours to this single, but highly important inquiry.

In chap. i, he makes his readers acquainted with the design of his work, and states the situation of Rome at the epoch of the second punick war, and the period immediately subsequent to it. The romans, who hitherto had only evinced their superiority to other nations, now rose superiour to themselves. Never had the senate displayed such wisdom in it's deliberations, or such unshaken constancy amidst dangers. The troops marched on to death or victory, and the morals of the people were still pure, for they respected the sanctity of an oath, and exhibited a salutary horror against all mean and despicable modes of obtaining wealth. Hitherto they had contended with nations more brave than rich, but no sooner was peace concluded with the carthaginians, than they extended their conquests to those countries in which all the treasures of the earth were assembled, and where nature and art seemed to maintain a contest for superiority. After this, they not only transported to Rome their wealth, and their most costly ornaments, but also imposed heavy tributes on them, which occasioned prodigious sums to be annually imported into Italy.

In chap. ii we are told, that the victories in Asia were not attended with much loss; but notwithstanding this, the romans purchased them at a dearer rate, than those they had achieved over Hannibal, with the blood of so many legions: 'in short, in return for them, they bartered those virtues and morals, which they had hitherto preserved unimpaired. Every step which they afterwards advanced, either in Greece or Asia, hastened their ruin, and the more they extended their empire by glorious conquests, the more rapidly did they produce their own overthrow. With the riches of the vanquished nations, they at the same time either imported their vices, or introduced new desires, which, in the end, they could neither bridle, nor set bounds to.'

The conquerors of Antiochus, 'among other luxuries, brought perfumes into fashion,' which soon became so much sought after, that the censors were under the necessity of interdicting the sale of them. Manlius, during his triumph, exhibited a variety of novel games, and a splendour until then unknown. Dancing and cookery also began to be esteemed, and the luxury of apparel, in the females especially, was soon carried to the most ridiculous excess.

In chap. iii, the author treats of the corruption of manners, after the defeat of Perseus king of Macedon; and in chap. iv, after the taking of Carthage.

The principal cause of this important change is here attributed to the sudden wealth of a multitude of families, who had enriched themselves by the wars. The treasures and precious effects, brought by Paulus Æmilius to Rome, were so considerable, that the senate was enabled to exempt the people from all public contributions. In short,

short, gold and silver vases, and plate of all sorts, became so common, that the grandees agreed among themselves, never to produce more than a hundred pounds weight at one entertainment.

Such was the situation of Rome, when Corinth was destroyed by Mummius, and Carthage by the second Scipio. The manners of the nation, which had hitherto declined, on the disappearance of these two rivals, became totally degenerate, according to the roman historians; but our author disagrees with them in this, and after observing how much Carthage was humbled at the end of the second war, posterior to which she was no longer a rival worthy of the romans, he asserts, that all the precious metals collected in the triumphal car of the victorious general did not exceed in value the plate usually to be seen on the tables of the great in the time of Pliny. Neither the destruction then of a powerful neighbour, nor the triumph of Mummius or Metellus, was the immediate cause, although they actually accelerated the decadency of the romans. The origin of this is here traced to a higher source;—not to the late victories, but all those which had been obtained, since Hannibal abandoned Italy.

Chap. v contains some rare examples of virtue in the midst of general corruption, such as those exhibited in the persons of Marcellus the conqueror of Sicily and Syracuse; Lucius Scipio, and Flaminius, who overcame Antiochus and Philip; Paulus Emilius, who subjugated Persia; Mummius, who had returned from Corinth crowned with success; and lastly, Scipio, the destroyer of Carthage. These citizens did not embellish their town and country-houses with the spoils of the enemy, but Rome, and the other italian cities. Piso also displayed a noble contempt of wealth; and that truly great man, Marcus Porcius Cato, when he went into Spain, bearing the *insignia* of the consulship, was attended by three slaves only! He slept on a sheep-skin, and sold his horse abroad, not wishing to insert the expense of keeping him during the journey home in the account he delivered to the roman people.

The next chapter is of a far different complexion; for we there behold the disgraceful intrigues of venal and compliant judges, and find, that as slaves multiplied, population diminished, and agriculture fell into disrepute.

Chap. vii to xii contain a description of the unsuccessful but glorious efforts of the Gracchi, to remedy the disorders of the commonwealth; the war with Jugurtha, and the dreadful proscriptions of Sylla.

The eight succeeding chapters exhibit the robberies of Verres, whose villainy has been immortalized by the eloquence of Cicero; and the scandalous profusion of the great, at a period when all the kitchen utensils were of silver; and eight wild boars were roasted at one repast for Antony, in order that one at least might be dressed so as to suit his squeamish appetite!

The army was now no longer composed of citizens, but of the dregs of Italy, easily led on to any enterprize, by any general, who allowed them to plunder: in fine, the soldiery were far readier to spoil the rich romans, than to contend against the enemy. The abdication of Sylla is justly considered as a mere mockery, for he had

had seventy-three legions at his command, to whom he had distributed lands; besides 10,000 slaves, on whom he had conferred liberty, and the rights of citizenship.

The allies were every where robbed and plundered; impunity followed wealth and power; and Cicero surely was justified when he exclaimed, 'that Rome possessed neither government, nor laws, nor senate, nor real liberty!'

At length the grandees began to prefer force to corruption; a race of tyrants, such as Clodius, and Cataline, and Cæsar arose, and we scarcely rejoice to find, that Spartacus and his brave followers proved unsuccessful.

The rest of the volume is filled with deeds that provoke the indignation of every virtuous bosom; rapes, poisoning, assassinations, were commonly and publicly practised, and all the roman virtue became finally extinct on the death of the two great republicans, Brutus and Cato.

We shall conclude our account of this interesting article with an extract from chap. xxvii, which is the last.

'They who study the roman history, or that indeed of any other nation, or any other age, must acknowledge, that there is no period during which the human species suffered so much as in the fifty years posterior to the proscriptions of Sylla. Never, in so short a time, were so many nations annihilated, so many countries laid waste, so many cities ruined, so many great families extinguished, so many illustrious personages put to death, as in this half century; the crimes and disasters of which reduced the most considerable countries on the face of the globe to the last degree of misery and feebleness. Without mentioning the occasional wars, or the cruelties committed in the provinces by the roman governors, it is within the space alluded to that we find:

'1. The victories of Lucullus and Pompey over Mithridates and Tigranes; victories, which must have cost the lives of millions of men, as 100,000 perished in a single battle.

'2. The wars against Sertorius, Spartacus, Cataline, and the pirates, wars, the ravages of which fell particularly heavy on Spain and Italy.

'3. The defeats of Crassus and Antony, in each of which thirty thousand men at least were killed.

'4. The victories of Cæsar in Gaul, which deprived that country of about a million of inhabitants.

'5. The terrible engagements of Pharsalia, Munda, Philippi, Actium, &c., which depopulated Italy, Greece, Asia, Egypt, and Africa, and cut off nearly half the roman people.

'6. The proscriptions of Antony, Lepidus, and Cæsar.

'And, 7. Their victory over Sextus Pompey, whose defeat and misfortunes occasioned the complete ruin of Italy and Greece, extirpated in a manner the races of greeks and romans, and annihilated one fourth of the most noble families of the latter nation.

'If we consider, that the number of men who perished in these combats was trifling in comparison with those who died of disease and other accidents, and that the greater part of the then existing nations was destroyed, not only by the sword, but by the corruption
tion

tion of manners which had taken place; astonished we are, that the human species was not entirely cut off in the countries where it had suffered so much; that the arts and sciences did not fall into oblivion far sooner, and that the invasions of the barbarians did not prove successful until long after, against an empire enfeebled by so many losses.

Notwithstanding this continued depopulation, luxury increased in Rome, and throughout Italy, and the empire still extended its boundaries. Lucullus, Cæsar, Augustus, transported to the capital all the treasures of Asia, of Gaul, of Cyprus, of Egypt, and converted Pontus, Syria, Bithynia, Cyprus, Gaul, and Egypt, into so many provinces, which were yearly obliged to furnish the treasury with large contributions. In short, as Cicero formerly observed, "the roman people preserved their superiority far less by their own virtues and courage, than by the imbecility of their enemies*." o.

MEDICINE.

ART. IV. Darwin's Zoonomia, Vol. II.

[Concluded from Vol. XXIV, p. 462.]

WE have still the third part of this work, or the *Materia Medica* left for consideration. Every author's doctrine concerning the operation of remedies must be the counterpart of his theory of diseases. It therefore appears less surprising, that Dr. D. should have compressed his *Materia Medica* into one hundred quarto pages, than that Dr. Cullen should have extended his to two quarto volumes. But we believe, that there is a piece of private history, which would satisfactorily explain the latter phenomenon.

He who has read with attention different writers on the *Materia Medica* may easily have made two general observations: 1. That, in former times, powers were positively and lavishly ascribed to the most insignificant articles: 2. That more recently writers of note have treated so vaguely, so sceptically, of the operation of herculean remedies, that the reader, as far as he is influenced by their opinion, must draw a very unfavourable conclusion respecting the efficacy of the medical art.

From Dr. Cullen's treatise it appears, that his long experience had taught him to expect little or nothing, with tolerable certainty, from medicine, in a vast variety of cures, appertaining more peculiarly to the province of the physician; and the late Mr. Hunter's observations on the *modus operandi* of bark, lead, &c., in his book on inflammation, are scarce more definite and encouraging, with regard to surgical complaints.

This deficiency of fixed principle is not imputable to the *Materia Medica* before us. If the ideas of its author, concerning the virtues of different substances, be just, he will be found to have supplied steadier and more direct rules for practice than any of his predecessors. Our former extracts and remarks inevitably betrayed

* Tanta, sublatis legibus & judiciis, expilatio direptioque sociorum, ut imbecillitate aliorum, non nostrâ virtute valeamus.

Off. Cic. l. 2. c. 1.

some-

something of the shape of his philosophy of drugs. Let us now exhibit it more distinctly.

Pref. p. 657. 'The *Materia Medica* includes all those substances, which may contribute to the restoration of health. These may be conveniently distributed under seven articles according to the diversity of their operations.

' 1. *Nutrientia*, or those things which preserve in their natural state the due exertions of all the irritative motions.

' 2. *Incitantia*, or those things which increase the exertions of all the irritative motions.

' 3. *Secernentia*, or those things which increase the irritative motions, which constitute secretion.

' 4. *Sorbentia*, or those things which increase the irritative motions, which constitute absorption.

' 5. *Invertentia*, or those things which invert the natural order of the successive irritative motions.

' 6. *Revertentia*, or those things which restore the natural order of the inverted irritative motions.

' 7. *Torpentia*, those things which diminish the exertions of all the irritative motions.

' It is necessary to apprise the reader, that in the following account of the virtues of medicines their usual doses are always supposed to be exhibited; and the patient to be exposed to the degree of exterior heat, which he has been accustomed to, (where the contrary is not mentioned), as any variation of either of these circumstances varies their effects.'

Some verbal and some logical objections may be taken to this distribution, *e. g.* Is *sorbentia* latin for substances that promote absorption? The definition of the *nutrientia* sounds contradictory to the definition of the *Materia Medica*: and the *nutrientia* are unquestionably powerful *incitantia* also. Thus our author says, 'the flesh of animals stimulates our absorbent and discerning vessels more powerfully than vegetable productions, which we use as food;' and 'we feel ourselves warmer and stronger after a meal of flesh than of grain:' p. 660: that is, the vascular, muscular and intellectual parts of the frame are strongly excited by this order of the *nutrientia*.

p. 661. 'The flesh of many kinds of fish, when it is supposed to have undergone a beginning putrefaction, becomes luminous in the dark. This seems to shew a tendency in the phosphorus to escape and combine with the oxygen of the atmosphere; and would hence shew, that *this kind of flesh is not so perfectly animalised* as those before mentioned;' viz. the dark-coloured flesh of animals, &c. The words we have marked in italics do not convey any well defined idea to our mind. The fact we suspect to be this: some putrefying fishes form phosphorus from its elements; land animals and other fishes form in like manner sulphur, either exclusively or more abundantly. We do not know why the formation of sulphur should be reckoned more a sign of animalization than that of phosphorus.

In his next edition, our author may render what he says of milk, p. 662, more copious and somewhat more accurate, if he will consult

sult the dissertations on this liquid, published by the french academy of medicine.

P. 663. 'The reason why autumnal milk is so much thicker or coagulable than vernal milk is difficult to understand.' The writer of this article has always conceived this fact from the analogy of the liver; and therefore believes it to be an effect of the seasons on the organ which secretes the milk. As the liver is left by the summer heats more disposed to secrete bile, when the body is exposed to the chilliness of autumn and certain other causes, so he imagines the udder is more disposed to secrete thick milk.

The following is the author's catalogue of nutrientia, arranged, as we understand him, according to their nutritious power. P. 677.

- I. 1. Venison, beef, mutton, hare, goose, duck, woodcock, snipe, moor-game.
- 2. Oysters, lobsters, crabs, shrimps, mushrooms, eel, tench, barbolt, smelt, turbot, sole, turtle.
- 3. Lamb, veal, sucking-pig.
- 4. Turkey, partridge, pheasant, fowl, eggs.
- 5. Pike, perch, gudgeon, trout, grayling.
- II. Milk, cream, butter, buttermilk, whey, cheese.
- III. Wheat, barley, oats, peas, potatoes, turnips, carrots, cabbage, asparagus, artichoke, spinach, beet, apple, pear, plum, apricot, nectarine, peach, strawberry, grape, orange, melon, cucumber, dried figs, raisins, sugar, honey. With a great variety of other roots, seeds, leaves, and fruits.
- IV. Water, river-water, spring-water, calcareous earth.
- V. Air, oxygene, azote, carbonic acid gas.
- VI. Nutritive baths and clysters, transfusion of blood.
- VII. Condiments.

In this arrangement, should not No. IV precede No. III?

Of condiments Dr. D. observes, p. 676.

'Various kinds of condiments, or sauces, have been taken along with vegetable or animal food, and have been thought by some to strengthen the process of digestion and consequent process of nutrition. Of these wine, or other fermented liquors, vinegar, salt, spices, and mustard, have been in most common use, and I believe to the injury of thousands. As the stomach by their violent stimulus at length loses its natural degree of irritability, and indigestion is the consequence; which is attended with flatulency and emaciation. Where any of these have been taken so long as to induce a habit, they must either be continued, but not increased; or the use of them should be gradually and cautiously diminished or discontinued, as directed in sect. XII. 7. 8.'

On the subjects of article II, we have the following preliminary remark: p. 678.

'Those things, which increase the exertions of all the irritative motions, are termed incitantia. As alcohol, or the spirituous part of fermented liquors, opium, and many drugs, which are still esteemed poisons, the proper doses not being ascertained. To these should be added exhilarating passions of the mind, as joy, love: and externally the application of heat, electricity, æther, essential oils, friction, and exercise.

‘ These promote both the secretions and absorptions, increase the natural heat, and remove those pains, which originate from the defect of irritative motions, termed nervous pains; and prevent the convulsions consequent to them. When given internally they induce costiveness, and deep coloured urine; and by a greater dose intoxication, and its consequences.’

Of opium and alcohol the author very truly asserts, p. 679.

‘ As they at the same time promote absorption; those fluids, which are secreted into receptacles, as the urine, bile, intestinal and pulmonary mucus, have again their thinner parts absorbed; and hence, though the quantity of secreted fluid was increased, yet as the absorption was also increased, the excretion from these receptacles is lessened; at the same time that it is deeper coloured or of thicker consistence, as the urine, alvine feces, and pulmonary mucus. Whereas the perspiration being secreted on the surface of the body is visible in its increased quantity, before it can be reabsorbed; whence arises that erroneous opinion, that opium increases the cutaneous secretion, and lessens all the others.’

The justice of the observation respecting opium is confirmed by some experiments of Cotunni; who having destroyed animals, that had taken opium, no long time after it's exhibition, found the receptacles for secreted fluids full.

The following observation we select as important. p. 681.

‘ There is likewise some relief given by opium to inflammatory pains, or those from excess of motion in the affected part; but with this difference, that this relief from the pains, and the sleep, which it occasions, does not occur till some hours after the exhibition of the opium. This requires to be explained; after the stimulus of opium or of alcohol ceases, as after common drunkenness, a consequent torpor comes on; and the whole habit becomes less irritable by the natural stimuli. Hence the head-achs, sickness, and languor, on the next day after intoxication, with cold skin, and general debility. Now in pains from excess of motion, called inflammatory pains, when opium is given, the pain is not relieved, till the debility comes on after the stimulus ceases to act; for then after the greater stimulus of the opium has exhausted much of the sensorial power; the less stimulus, which before caused the pain, does not now excite the part into unnatural action.

‘ In these cases the stimulus of the opium first increases the pain; and it sometimes happens, that so great a torpor follows, as to produce the death or mortification of the affected part; whence the danger of giving opium in inflammatory diseases, especially in inflammation of the bowels; but in general the pain returns with its former violence, when the torpor above mentioned ceases. Hence these pains, attended with inflammation, are best relieved by copious venesection, other evacuations, and the class of medicines called torpentia.’

This article, and the methodus medendi throughout, impress us strongly with the deplorable poverty of the *Materia Medica* in incitantia. At the same time, if we had one or two articles, equal to opium, it is probable, that most nervous, and many other diseases would be under our command. The readiest way of acquiring a
new

new and powerful incitants would be for mankind to lay aside the use of fermented liquors. And is there not reason to think that some of the fungi, as the *agaricus muscarius*, would furnish a better general stimulant than any of those which the author enumerates after alcohol? few of which have had their doses ascertained.

The third is a very various article, containing the *secrementia*. They are defined and disposed as follows. p. 694.

‘ I. Those things which increase the irritative motions, which constitute secretion, are termed *secrementia*; which are as various as the glands, which they stimulate into action.

‘ 1. Diaphoretics, as aromatic vegetables, essential oils, ether, volatile alkali, neutral salts, antimonial preparations, external heat, exercise, friction, cold water for a time with subsequent warmth, blisters, electric fluid.

‘ 2. Sialagogues, as mercury internally, and pyrethrum externally.

‘ 3. Expectorants, as squill, onions, gum ammoniac, seneka root, mucilage: some of these increase the pulmonary perspiration, and perhaps the pulmonary mucus.

‘ 4. Diuretics, as neutral salts, fixed alkali, balsams, resins, asparagus, cantharides.

‘ 5. Cathartics of the mild kind, as senna, jalap, neutral salts, manna. They increase the secretions of bile, pancreatic juice, and intestinal mucus.

‘ 6. The mucus of the bladder is increased by cantharides, and perhaps by oil of turpentine.

‘ 7. The mucus of the rectum by aloe internally, by clysters and suppositories externally.

‘ 8. The mucus of the cellular membrane is increased by blisters and sinapisms.

‘ 9. The mucus of the nostrils is increased by errhines of the milder kind, as marum, common snuff.

‘ 10. The secretion of tears is increased by volatile salts, the vapour of onions, by grief, and joy.

‘ 11. All those medicines increase the heat of the body, and remove those pains, which originate from a defect of motion in the vessels, which perform secretion; as pepper produces a glow on the skin, and balsam of Peru is said to relieve the flatulent cholic. But these medicines differ from the preceding class, as they neither induce costiveness nor deep coloured urine in their usual dose, nor intoxication in any dose.

‘ 12. Yet if any of these are used unnecessarily, it is obvious, like the incitantia, that they must contribute to shorten our lives by sooner rendering peculiar parts of the system disobedient to their natural stimuli. Of those in daily use the great excess of common salt is probably the most pernicious, as it enters all our cookery, and is probably one cause of scrophula, and of sea scurvy, when joined with other causes of debility. See Botanic Garden, Part II. Canto IV. line 221. Spices taken to excess by stimulating the stomach, and the vessels of the skin by association, into unnecessary action, contribute to weaken these parts of the system, but are probably less noxious than the general use of so much salt.’

What occurs under the interesting title diuretics will afford the reader a good idea of the author's discriminating manner of treating his subject. P. 703.

' 1. If the skin be kept warm, most of these medicines promote sweat instead of urine; and if their dose is enlarged, most of them become cathartic. Hence the neutral salts are used in general for all these purposes. Those indeed, which are composed of the vegetable acid, are most generally used as sudorifics; those with the nitrous acid as diuretics; and those with the vitriolic acid as cathartics: while those united with the marine acid enter our common nutriment, as a more general stimulus. All these increase the acrimony of the urine, hence it is retained a less time in the bladder; and in consequence less of it is reabsorbed into the system, and the apparent quantity is greater, as more is evacuated from the bladder; but it is not certain from thence, that a greater quantity is secreted by the kidneys. Hence nitre, and other neutral salts, are erroneously given in the gonorrhœa; as they augment the pain of making water by their stimulus on the excoriated or inflamed urethra. They are also erroneously given in catarrhs or coughs, where the discharge is too thin and saline, as they increase the frequency of coughing.

' 2. Balsam of Copaiva is thought to promote urine more than the other native balsams; and common resin is said to act as a powerful diuretic in horses. These are also much recommended in gleets, and in fluor albus, perhaps more than they deserve; they give a violet smell to the urine, and hence probably increase the secretion of it.

' Calcined egg-shells are said to promote urine, perhaps from the phosphoric acid they contain.

' 3. Cold air and cold water will increase the quantity of urine by decreasing the absorption from the bladder; and neutral and alcalious salts and cantharides by stimulating the neck of the bladder to discharge the urine as soon as secreted; and alcohol as gin and rum at the beginning of intoxication, if the body be kept cool, occasion much urine by inverting the urinary lymphatics, and thence pouring a fluid into the bladder, which never passed the kidneys. But it is probable, that those medicines, which give a scent to the urine, as the balsams and resins, but particularly asparagus and garlic, are the only drugs, which truly increase the secretion of the kidneys. Alcohol however, used as above mentioned, and perhaps great doses of tincture of cantharides, may be considered as drastic diuretics, as they pour a fluid into the bladder by the retrograde action of the lymphatics, which are in great abundance spread about the neck of it.'

Sorbentia is a rich and diversified article. We have room only for the author's general view of the particular subjects it comprises. P. 710.

' 1. Those things which increase the irritative motions, which constitute absorption, are termed sorbentia; and are as various as the absorbent vessels, which they stimulate into action.

' 1. Cutaneous absorption is increased by austere acids, as of vi-
sriol; hence they are believed to check colliquative sweats, and to
check

check the eruption of small-pox, and contribute to the cure of the itch, and tinea; hence they thicken the saliva in the mouth, as lemon-juice, crab juice, floses.

‘ 2. Absorption from the mucous membrane is increased by opium, and Peruvian bark, internally; and by blue vitriol externally. Hence the expectoration in coughs, and the mucous discharge from the urethra, are thickened and lessened.

‘ 3. Absorption from the cellular membrane is promoted by bitter vegetables, and by emetics, and cathartics. Hence matter is thickened and lessened in ulcers by opium and Peruvian bark; and serum is absorbed in anasarca by the operation of emetics and cathartics.

‘ 4. Venous absorption is increased by acrid vegetables; as water cress, cellery, horse-radish, mustard. Hence their use in sea-scurvy, the vibices of which are owing to a defect of venous absorption; and by external stimulants, as vinegar, and by electricity, and perhaps by oxygen.

‘ 5. Intestinal absorption is increased by astringent vegetables, as rhubarb, galls; and by earthy salts, as alum; and by argillaceous and calcareous earth.

‘ 6. Hepatic absorption is increased by metallic salts, hence calomel and sal martis are so efficacious in jaundice, worms, chlorosis, dropsy.

‘ 7. Venereal virus in ulcers is absorbed by the stimulus of mercury; hence they heal by the use of this medicine.

‘ 8. Venesection, hunger, thirst, and violent evacuations, increase all absorptions; hence sweating produces costiveness.

‘ 9. Externally bitter astringent vegetables, earthy and metallic salts, and bandages, promote the absorption of the parts on which they are applied.

‘ 10. All these in their usual doses do not increase the natural heat; but they induce costiveness, and deep coloured urine with earthy sediment.

‘ In greater doses they invert the motions of the stomach and lacteals; and hence vomit or purge, as carduus benedictus, rhubarb. They promote perspiration, if the skin be kept warm; as camomile tea, and testaceous powders, have been used as sudorifics.’

Among the sorbentia affecting the mucous membrane, Dr. D. will certainly hereafter think it right to insert the very powerful salix, on which Mr. James has written. In many respects it equals, and in some exceeds the cinchona.

The doctrine of retrograde motions, which the author has applied so extensively, furnishes him with the title *invertentia*, a new title in the *Materia Medica* corresponding to the novelty of this part of his pathology; and as a correlative he has *revertentia* for his next title. P. 739.

‘ I. Those things, which invert the natural order of the successive irritative motions, are termed *invertentia*.

‘ 1. Emetics invert the motions of the stomach, duodenum, and œsophagus.

‘ 2. Violent cathartics invert the motions of the lacteals, and intestinal lymphatics.

‘ 3. Violent errhines invert the nasal lymphatics, and those of the frontal and maxillary sinuses. And medicines producing nausea, invert the motions of the lymphatics about the fauces.

‘ 4. Medicines producing much pale urine, as a certain quantity of alcohol, invert the motions of the urinary absorbents; if the dose of alcohol is greater, it inverts the stomach, producing the drunken sickness.

‘ 5. Medicines producing cold sweats, palpitation of the heart, globus hystericus; as violent evacuations, some poisons, fear, anxiety, act by inverting the natural order of the vascular motions.’

P. 747.—‘ I. Those things, which restore the natural order of the inverted irritative motions, are termed revertentia.

‘ 1. As musk, castor, asafoetida, valerian, essential oils.

‘ 2. Externally the vapour of burnt feathers, of volatile salts, or oils, blisters, sinapisms.

‘ These reclaim the inverted motions without increasing the heat of the body above its natural state, if given in their proper doses, as in the globus hystericus, and palpitation of the heart.

‘ The incitantia revert these morbid motions more certainly, as opium and alcohol: and restore the natural heat more; but if they induce any degree of intoxication, they are succeeded by debility, when their stimulus ceases.’

The last title is torpentia. P. 753.

‘ I. Those things, which diminish the exertion of the irritative motions, are termed torpentia.

‘ 1. As mucus, mucilage, water, bland oils, and whatever possesses less stimulus than our usual food. Diminution of heat, light, sound, oxygen, and of all other stimuli; venesection, nausea, and anxiety.

‘ 2. Those things which chemically destroy acrimony, as calcareous earth, soap, tin, alkalies, in cardialgia; or which prevent chemical acrimony, as acid of vitriol in cardialgia, which prevents the fermentation of the aliment in the stomach, and its consequent acidity. Secondly, which destroys worms as calomel, iron filings or rust of iron, in the round worms; or amalgama of quicksilver and tin, or tin in very large doses, in the tape-worms. Will ether in clysters destroy ascarides? Thirdly, by chemically destroying extraneous bodies, as caustic alkali, lime, mild alkali in the stone. Fourthly, those things which lubricate the vessels, along which extraneous bodies slide, as oil in the stone in the urethra, and to expedite the expectoration of hardened mucus; or which lessen the friction of the contents in the intestinal canal in dysentery or aphtha, as calcined hartshorn, clay, Armenian bole, chalk, bone-ashes. Fifthly, such things as soften or extend the cuticle over tumours, or phlegmons, as warm water, poultices, fomentations, or by confining the perspirable matter on the part by cabbage-leaves, oil, fat, bee's-wax, plasters, oiled silk, externally applied.

‘ These decrease the natural heat and remove pains occasioned by excess of irritative motions.’

From

From this last article we shall select the observations on the application of cold to the surface of the body: inasmuch as it is an agent which has been abused to the injury of multitudes, in consequence of the prevalence of false analogies. P. 755.

‘ The application of cold to the skin, which is only another expression for the diminution of the degree of heat we are accustomed to, benumbs the cutaneous absorbents into inaction; and by sympathy the urinary and intestinal absorbents become also quiescent. The secreting vessels continuing their action somewhat longer, from the warmth of the blood. Hence the usual secretions are poured into the bladder and intestines, and no absorption is retaken from them. Hence sprinkling the skin with cold water increases the quantity of urine, which is pale; and of stool, which is fluid; these have erroneously been ascribed to increased secretion, or to obstructed perspiration.

‘ The thin discharge from the nostrils of some people in cold weather is owing to the torpid state of the absorbent vessels of the membrana Schneideriana, which as above are benumbed sooner than those, which perform the secretion of the mucus.

‘ The quick anhelation, and palpitation of the heart, of those, who are immersed in cold water, depends on the quiescence of the external absorbent vessels and capillaries. Hence the cutaneous circulation is diminished, and by association an almost universal torpor of the system is induced; thence the heart becomes incapable to push forwards its blood through all the inactive capillaries and glands; and as the terminating vessels of the pulmonary artery suffer a similar inaction by association, the blood is with difficulty pushed through the lungs.

‘ Some have imagined, that a spasmodic constriction of the smaller vessels took place, and have thus accounted for their resistance to the force of the heart. But there seems no necessity to introduce this imaginary spasm; since those, who are conversant in injecting bodies, find it necessary first to put them into warm water to take away the stiffness of the cold dead vessels; which become inflexible like the other muscles of dead animals, and prevent the injected fluid from passing.

‘ All the same symptoms occur in the cold fits of intermittents; in these the coldness and paleness of the skin with thirst evince the diminution of cutaneous absorption; and the dryness of ulcers, and small secretion of urine, evince the torpor of the secreting system; and the anhelation, and coldness of the breath, shew the terminations of the pulmonary artery to be likewise affected with torpor.

‘ After these vessels of the whole surface of the body both absorbent and secretory have been for a time torpid by the application of cold water; and all the internal secreting and absorbent ones have been made torpid from their association with the external; as soon as their usual stimulus of warmth is renewed, they are thrown into more than their usual energy of action; as the hands become hot and painful on approaching the fire after having been immersed some time in snow. Hence the face becomes of a red colour in a cold day on turning from the wind, and the insens-

sible perspiration increased by repeatedly going into frosty air, but not continuing in it too long at a time.

We are sorry we cannot also insert the observations on the warm bath. But we point them out to *all* our readers, as capable of removing pernicious prejudices and furnishing hints to the infirm, who are deterred from the use of this luxurious remedy by false ideas of its relaxing or unbracing effect.

The disciples of all the schools, except the brunonian, will censure our author for omitting what is a favourite title in many treatises of the *materia medica*. We mean *sedantia*, to which the *torpentia* in the present work by no means answer. The *torpentia* act negatively; but some (though inexplicit) notion of positive power is attached to the term *sedative*. We know not whether objectors will be softened by the remark, that less sensorial power is expended during inverted motions. For this approaches to the admission of sedatives, as is evident from the manner in which the supposition is applied to the operation of some drugs, as antimonials. These are said to invert some motions, so that other motions, associated with these, shall be moderated or restrained. It seems however as if these phenomena might have been explained from exhaustion of sensorial power, and a consequent inability to maintain the too strong action of a part or of the whole sanguiferous system.

Dr. D. expresses a singular degree of confidence in corrosive sublimate as a remedy of syphilis. The general character of this salt is well known. It is said more speedily to check urgent symptoms than any preparation of mercury; but that the patient after it's use is less secure from the return of the syphilitic action. In addition to the allegations of our own surgeons, we shall adduce the testimony of Mr. Theden, the veteran surgeon-general to the prussian forces, a testimony which, from the vast experience of the author, and his prepossession in favour of the sublimate, seems perfectly unexceptionable. In 1758 he introduced Van Swieten's solution into the army hospitals. The patients were, in appearance, cured speedily and well; but they came back in great numbers within two or three months with relapses. Mr. Theden next tried an aqueous solution, but with no better issue. He then had pills most carefully prepared with crumb of white bread, each pill weighing two grains, and one grain of sublimate to every five. He gives at first three pills morning and evening; and when the symptoms have disappeared, two pills morning and evening for three days, and for another day, one pill twice a day; on the seventh he orders a jalap purge. He now has recourse to his after-treatment, which consists in administering Plenck's solution of mercury, a table-spoonful morning and evening. The patients who have taken about three hundred sublimate pills, require eighteen ounces of the solution; to 200 pills he computes twelve ounces, and so on. After all, he gives decoction of the woods two or three weeks. Employed in this way, Mr. Theden asserts sublimate to be the best of antisyphilitics, but inadequate of itself. He speaks from an experience of forty years, and numbers his patients by thousands. After these facts, we cannot but doubt whether

whether our author's supposition, that the corrosive sublimate has suffered decomposition before its exhibition, be sufficient to account for the great frequency of relapses. Does not the quick removal of the symptoms prove, that the medicine arrived entire in the stomach?

In a work of so great compass a critick of very moderate acumen and erudition may detect small inaccuracies. We shall point out two or three more which appear to us such.

p. 310.—'Certain female quadrupeds become pregnant only at the time of the monthly venereal orgasm.' We know of no experiments to prove this. The analogy of the human species goes to show, that female quadrupeds have not their susceptibility thus limited. If we do not misremember, Spallanzani's experiments of impregnating *sine mare* have succeeded in other hands during the intervals of orgasm; and if we be not misinformed, ravished she-rabbits have become pregnant also during this interval. From the communication of infection from cows having the cow-pox to mankind, what the author says, p. 229, seems too limited.

In p. 104 the uneasy sensation on raising the head in hydrocephalus internus is imputed 'to the pressure of the water on the larger trunks of the blood-vessels, entering the cavity, being more intolerable than on the smaller ones.' But from the analogy of other headaches this explanation seems very doubtful, because where there is no suspicion of water, raising the head or going up stairs aggravates the pain; and sometimes to a violent degree.—In his *theory of fever*, the author supposes, that vomits, early administered, sometimes cut short the disease by causing a retrograde motion of the lacteals and a consequent elimination of the matter of contagion. Few explanations in the work are of so gross and mechanical a cast. We conjecture that the blow must be given to the stomach before the subtil matter is absorbed by the lacteals; we should not be surprized if these vessels were rendered incapable of action; and does it not appear more consonant to other parts of the author's reasoning to suppose, that vomits in these instances counteract the exhausting effect of the poison by accumulating the sensorial power of the organ? (see p. 434, *bottom*.) These objections we submit to the ingenious writer's consideration. The *additions* to both volumes bespeak an ear ever open to the representations of those who address him in the name of truth.

The general reflections with which we closed our account of the first volume are perfectly applicable to the second. We have found the same compass of mind, and the same acuteness. May the author long continue to delight and instruct the public by the successive exertion of his various talents! May the *methodus medendi* in the present work speedily be rendered obsolete by the beneficial operation of the work itself! For ourselves, we are persuaded, that when the true benefactors of the world come to be universally recognized, the long annals of mankind will present no name more illustrious than that of the author of *Zoonomia*; and we are persuaded, that the prediction, with which one of his friends has graced the last page, is not the suggestion of a LYING SPIRIT.

P. 765. "The work is done!—nor Folly's active rage,
Nor Envy's self, shall blot the golden page;
Time shall admire, his mellowing touch employ,
And mend the immortal tablet, not destroy."

E. W.

HISTORY. TRAVELS. BIOGRAPHY.

ART. V. *Memoires Historiques & Politiques sur la Republique de Venise*
&c.—Historical and Political Memoirs relative to the Republic of Venice
 2 Vols. 8vo. Vol. I. 200 pages. Vol. II. 396 pages. Place
 where printed omitted. 1795. Imported by De Boffe. 1796.

THE government of Venice is one of the most ancient, at present, existing in Europe, and indeed history scarcely affords us a parallel of any former one that endured so many centuries. It ought to be observed, however, that it has essentially varied in point of form. From its foundation in 452, to the end of the thirteenth century, it was democratic or mixed, and as the people governed themselves, by means of their delegates, it justly laid claim to the title of a *republic*. At that period it became an aristocracy, in consequence of which patricians alone were admissible into any council, college, or tribunal. It is now, and has, indeed, long since degenerated into a mere oligarchy; for the supreme power is vested in a small number of nobles, who govern with a degree of capricious oppression, if we may believe the author, who is said to be a noble venetian himself, that is only to be equalled by the whimsical severity of oriental despotism.

The first volume seems to have been intended as a mere preface to the second; we shall therefore only remark, that in it the sovereignty is stated to reside in the grand council, where all the nobles at the age of twenty-five have a vote, as well as thirty other noble venetians, who are drawn yearly, by lot, from among those of twenty-one years old. The number of patricians is said to amount to 1200. When any business relative to the court of Rome is brought forward, all the *papalini*, or those connected in any manner with that see, are obliged to retire. The *bailo*, sent every four years to Constantinople, enjoys such a lucrative, as well as honourable appointment, that he may save 200,000 ducats, after living with great magnificence. The marine of Venice is here stated to consist of only fifteen galleys, and ten large vessels, of the first and second rate.

The press is subjected to a double censure, as every printer must obtain permission, not only from those who inspect all publications relative to religion, but from those also who take care that neither morals nor the *sovereign authority* are implicated. The revenues are calculated at 1,200,000 louis, per ann. A tax called *tause* is levied on those engaged in the mechanic; and another termed *taglioni*, on the professors of the liberal arts. One-third of the revenues of the state is nearly absorbed by the secret expenses of the council of ten, the inquisitors of state, &c.!

Smuggling, whether the quantity be large or small, is punished with the galleys. The presidentships of the militia, and standing forces, are the only two military offices, which can be filled by noble venetians. The population of the state is said to exceed 2,800,000 souls. The
 inhabi-

inhabitants of the capital are reckoned at 160,000. The number of merchantmen is calculated at 400.

In the preface to Vol. II, the author insists on the 'primitive excellence' of the constitution of his native country, and asserts, that all the faults of it are so many novelties, in express opposition to fundamental principles. He notices the humble beginnings of Venice, it's rapid progress, it's sudden and too easy passage from a popular government to the most confirmed aristocracy; the ancient preponderance, and the present nullity of the doges; the occasional institution of certain temporary magistrates, rendered at length perpetual, and invested with an excess of authority; the striking inequality of fortunes in the patrician families, and their mutual hatred to each other.

The state enjoyed a nearly exclusive commerce of the spices of the east during several ages, and to great riches the merchants added great simplicity of manners. It was the good faith of the people themselves, that rendered them unsuspicious of the conduct of their rulers, and made them accede, from time to time, contrary to the opinion of some profound reasoners, to certain public regulations which led to the remarkable revolution, known by the appellation of *the shutting up of the grand council* (*ferrata del M. C.*), which was effected under the direction of the principal magistrates, assisted by the influence of the doge.

The obtaining of (*la terra ferma*) venetian Lombardy, which seemed to complete the acquisitions of Venice, is here considered as one of the events fatal to the republic. A second, and still more deadly one, was the discovery of the route to India, by way of the Cape of Good Hope; and a third, the conquests of the turks, which stopped another source of riches, by shutting up the passage to the Dardanelles, and consequently the access to the Black and Caspian seas.

The determined firmness with which Venice opposed the usurpations of the see of Rome, and the combination, or rather *conspiracy* of Maximilian I, archduke of Austria; Lewis XII, king of France; and pope Julius II, proved uncommonly disastrous, and indeed nearly achieved the entire destruction of the state. Two centuries of war with the Ottoman Porte, and the surrender of some of it's finest possessions in the Levant, soon after brought it, once more, to the very brink of ruin. But this was not all, for we find that 'the extinction of the glory of the republic abated the ancient zeal and devotion of the citizens towards their native country, and substituted private ambition, and a passion for luxury, in the room of those noble virtues.'

Chap. I.—*Of the grand council and senate.* Of this numerous body, one-twentieth enjoys great opulence, one-fourth is supposed to be easy in point of circumstances, and the remainder is exposed to indigence. The address, with which the rich govern, is aided by means of a good education, and the exercise of the principal offices, of which they possess a monopoly. The custom of holding the assemblies of the grand council on sundays and holidays is represented as highly laudable, and the author blames that ridiculous superstition which prevents the assemblies of other states from following so excellent an example, 'for,' adds he, 'can the men intrusted with the direction of government accomplish the will of heaven more beneficially, than by applying themselves to the discussion of state affairs?'

The

The members of the grand council still possess the means of showing their resentment to the arbitrary and illegal proceedings of the council of ten and the inquisitors. The first is, the *indirect* refusal to renew their authority; the second is on the election by scrutiny, when care is taken to nominate an obnoxious magistrate to an inferior office. It is but just to add, however, that these means are not sufficiently effectual, and the substitution of satirical billets, in the place of bulls, proves the impotency of opposition. The ruling faction can always annul any election, under pretext of irregularity: the children who carry about the balloting boxes will furnish several additional balls at any time, for a small piece of silver, and they may be had of the *bacchetta*, or those who superintend them, for gold!

In the senate, the secretary is ordered to read all papers of importance, in such a manner as not to be understood, and whenever there is any difficulty in passing an obviously unjust decree, it is always coupled with a popular, or at least a palatable one. Those in power have also recourse to the same expedient as the ministry in Great Britain, when they want to *buy off* any of the opposition; and it is remarked, that the apostates are always the bitterest enemies of liberty!

Chap. II.—*Of the serene seignory, and the college.* It appears from this chapter, that the *case nuovi*, or new nobility, have at length obtained a victory over the *case vecchie*, or old; and that in 1789, they actually carried the election of the present doge, who appertains to their body.

Chap. III.—*Of the quaranties, or forties.* These assemblies preside over such affairs, civil or criminal, as the council of ten does not think it worth its while to intermeddle with.

Chap. IV.—*Of the council of ten, and the state inquisitors.* These form a dreadful tribunal, secret in its operations, bloody in its sentences, and prompt and terrible in its resolves. It was appointed at a moment of danger, and has long survived the occasion for which it was created. It has usurped not only the greater part of the functions of the criminal tribunal, but also of the senate, and has frequently taken upon it to decide on peace and war. The theatres, the forests, the mines, blasphemies, ecclesiastical and state crimes, all come under its jurisdiction, and no person, however illustrious, is exempt from its vengeance.

‘If it be asked, what is the distinctive character of despotism? it will be doubtless answered, it is the power of capriciously overturning all laws, invading all property, and disposing of the existence of all individuals with impunity.—Such then is the character of the council of ten.’

This council actually deprived the doge Foscarei of the ducal cap, in 1458, and as his brother, who had a right to assist at its deliberations, might have endeavoured to save him, it always confined him during its meetings, in a neighbouring apartment, and prohibited him under pain of death, from revealing his exclusion to any one! While this tribunal oppresses the patricians, it courts the populace, which it cunningly divides into two parties, called the *niccolati*, and *castellani*; the former is permitted to elect a leader or doge annually. The council of ten is even said to be popular, in the strict sense of the word, for it actually makes the citizens believe, that its exertions and influence alone shield them from the tyranny of the nobles!

Chap.

Chap. V.—*Of the doge and the correctors.* The authority of the doge was once unlimited, but the office has now become an expensive and indeed an useless pageant, and might be safely suppressed, as actually happened once in 737. In the first period of the venetian history, ending with 1033, out of twenty-three doges, eleven were driven from the ducal throne, three of whom were deprived of their sight, three massacred, and five banished, or obliged to flee; five or six more abdicated, and one was killed by the enemy. From 1033 to 1299, during which period their power was greatly restricted, two only, and both of them bearing the name of Michieli, perished.

The third period, from 1299 to the present time, has been equally fatal to the authority, and friendly to the persons of the doges, as out of seventy-eight, but two have been deprived of their offices: one, the doge Foscarelli, deposed *irregularly* in 1456, and the other, Marin Falier, deposed *methodically* in 1355, then judged regularly, and afterwards publicly decapitated, being convicted of becoming the head of a conspiracy against his country.

We are told, that a new doge is often nominated before the demise of an old one, and that a majority, or, at least, a large portion of the grand council is notoriously gained over, by means of sums of money lodged with the brotherhood of St. Anthony, a practice at which the government winks.

Chap. VI.—*Of the procurators of St. Mark.*

Chap. VII, and VIII.—*Of the subordinate magistrates, and the chancellor, &c.*

Chap. IX.—*Of the clergy.* The conduct of the venetians, in respect to the usurpations of the popes, has always been firm and consistent. They refused to permit the establishment of the inquisition, and even when they allowed the nomination to bishoprics, they granted or denied the investiture of the temporalities, according to their own discretion. The doge assists publicly, either in the church of St. Mark, or elsewhere, no less than thirty-eight times a year. The memory of Fra Paolo Sarpi is still held in great veneration, and his works are esteemed, and read, and quoted by every body.

Chap. X.—*Of the finances, military forces, population, &c.* The public debts are large, and daily increasing. All the great objects of taxation are farmed out, and the families who possess authority receive presents to a considerable amount, for supporting monopolists. The duties on tobacco however have been lately augmented, and now amount to 590,799 ducats annually. The state, which formerly borrowed money at $3\frac{1}{2}$, at present pays 5 per cent. A war would prove ruinous in the extreme, and it is the opinion of the noble author, that even if this should not occur, such is the malversation, that some great and disastrous event is at hand. He seems warmly attached to his country, and like many persons among us, wishes to avert a revolution by a reform.

ART. VI. *Observations on Mr. Belsham's Memoirs of the Reign of George III.* By Major John Scott. 8vo. 126 pa. pr. 2s. 6d. Owen. 1796.

MAJOR Scott, in this pamphlet, undertakes to refute many of the statements contained in Mr. Belsham's "Memoirs;" but not content with this, he maintains, at the very outset, that 'from the

the period of our acquisition of the Duannee, in the year 1765, to the close of his history, a period of twenty-eight years, not a single event which has happened is fairly stated, and in many instances his accounts are absolutely fabulous.'

Lord Clive's administration, notwithstanding the infamy generally supposed to be attached to it, is here exculpated; and that of Mr. Hastings' is also defended from censure, in respect to the following points, viz. the management of the public revenues of Bengal—the Rohilla war—the sale of Corah and Allahabad—the stoppage of the mogul's tribute—the receipt of presents—his conduct to Nundcomar and Mahomed Reza Cawn—the mahratta war—the expulsion of Cheyt Sing—the begums, Oude, &c.

There are some facts respecting which major S., in consequence of a long residence in India, appears to be able to correct Mr. B., but they are, for the most part, of trivial importance; for of what mighty consequence is it, whether the author of the *Memoirs* be right or wrong in the application of the term *polygars* to a certain class of landholders in Bengal, provided he be accurate as to the leading fact, respecting the oppression exercised over them by Mr. Hastings? Bidjygar, it seems, is 'one of the strongest fortresses in India,' and Mr. B. has inadvertently called it 'a castle;' this also is almost too minute for remark, and utterly unworthy of criticism. By the major's own confession, 'the ranee and her attendants were stopp'd and plundered,' and we are even now left to guess at 'the nature of the reparation.'

Mr. B., however, seems to have been misinformed about the events after the storming of Anampore, and will doubtless correct that error. His antagonist, on the other hand, makes but a lame defence of his patron relative to the *presents*, and the *Rohilla war*. The rohillas are represented as aspiring conquerors, but what are we ourselves? And, even if the fact were otherwise, would this justify rapine, cruelty, and extermination?

Having said thus much respecting the major's observations, it will be but fair to quote his testimony in favour of the late governor-general:

'When Mr. Hastings succeeded to the government of Bengal in 1772, the total resources of that government scarcely exceeded three millions sterling a year. When he quitted it in 1785, they amounted to nearly five millions five hundred thousand pounds a year. The empire and the influence of Great Britain were extended from the banks of the Carumnassa to the source of the Ganges. Not only was this great acquisition of territory and revenue acquired, but when Great Britain was involved in a war, which necessarily extended to India, the efforts of our enemies to deprive us of that empire were successfully counteracted, and the restoration of the conquests we had made from France in India during the war, enabled the British minister to procure from France the cession of two valuable islands which she had conquered in the West Indies. The debt of Bengal, at the close of the war, did not exceed half her revenues for a single year.

'While the trial of Mr. Hastings was pending, testimonials from all the principal natives in Bengal, Bahar, Orissa, Benares, Farruckabad,

Farruckabad, and Oude, were transmitted by lord Cornwallis to the East-India Company, expressly declaring their high opinion of that gentleman, and as expressly disavowing the complaints made against him in their name, which they describe as resulting from ignorance, prejudice, and folly. Lord Cornwallis himself confirmed the truth of these testimonials in Westminster-hall, by stating, that the natives of India had a very high opinion of Mr. Hastings.'

The author complains bitterly of the intemperate language made use of by Mr. B., but he himself does not come into court with *clean hands*.

ART. VII. *Voyage Philosophique et Pittoresque en Angleterre, &c.—A Philosophical, and Picturesque Journey through England in the Year 1790, to which is added, an Essay on the Progress of the Arts in Great Britain.* By George Forster, who accompanied Cook. Translated from the German, with critical and political Notes, &c. By Charles Pougens. 8vo. 407 pa. Price 7s. 6d. Printed at Paris, fourth year of the Republic (1796), and imported by J. De Boffe.

WE have already followed this interesting traveller along the banks of the Rhine, through Liege, Brabant, and Holland, [see *Analyt. Rev.* vol. xxiv, pa. 589.] and at length find him landed in England.

He begins by giving an account of the exhibition of the Royal Academy in 1790; the pictures chiefly noticed by him are the productions of Reynolds, Rigaud, and Hodges.

The commemoration of Handel next engages his attention; after which he gives an account of the state of our education, literature, and theatrical amusements.

The english, according to him, are naturally 'good, sensible, rude, gross, and sensual, and it results from this, that in their dramatic works, there is as much grandeur and ingenuousness, as indecency.' The men, we are told, pay but little respect to the fair sex, either at the theatre or elsewhere; and the women, who are obliged to listen to many expressions which they cannot repeat with any regard to decency, become dull, cold, formal, and, in short, prudes. Our education is not calculated to form either the heart or the taste; and we possess but a 'mediocrity of genius.'

C. Pougens, in his notes, does more justice to the nation; for he observes with much candour, 'although a republican, and unused to flatter either kings or people,' that the country which has produced Shakspeare, Newton, and so many other great men, ought never to be accused of *mediocrity* in point of talents.

'The english,' adds our author, 'live too little during their youth in the society of the fair sex, and prefer clubs where they are not admitted, because there they do not experience any restraint. On the other hand, as soon as the *heart speaks*, or rather the senses; the moment that love seizes on their faculties, they immediately get rid of this repulsive harshness, and are more frank and more replete with sensibility than other men.'

Our dinners are represented as dull and disagreeable, and the introduction of water-glasses before the cloth is removed, and of a certain *jeu de main* on the departure of the ladies, are animadverted on as indelicate.

The

The english, ' who vaunt their hospitality to the skies,' in return for the civilities received abroad, generally invite foreigners to a tavern, where they dine at half a guinea or a guinea a head. The attention of the waiters and other servants at inns is much praised, and their neatness, cleanliness and accommodation, are acknowledged to be of a superiour kind.

" Old England," to make use of an expression always in the mouths of it's haughty inhabitants, is said to have been greatly altered, within the last twelve years, an interval, which the author had spent on the continent. Many new words have been introduced into the language; the people appear to have become more polite, more tolerant in respect to foreigners, and they no longer exhibit that ' brutal repugnance,' which they formerly displayed, towards the clothes, manners, and customs of other nations. This moderation is attributed to their passion for news-papers, and if the author have traced the alteration to it's proper source, it must be allowed that news-papers are serviceable in a moral as well as a political point of view.

The people are supposed by Mr. F. to be too thinly clothed, a circumstance which exposes them to all the consequences resulting from sudden changes of the atmosphere; and to this he seems to attribute the gout, a disease to which they are so frequently subject:

' In general I have remarked also,' adds he ' that the english wear very long nails. They who have been in the East Indies, whence this custom was probably introduced into Europe, have theirs extremely long and pointed: this is a detestable fashion and may very well pass for an emblem of idleness, for it is not possible with such *claws* to do any thing that requires the least exertion.'

While mentioning some of our public places, the author evidently mistakes Vauxhall gardens for Ranelagh. The situation of Windsor is described as highly romantic, and the view from the terrace is allowed to be one of the most interesting our author ever beheld. Richmond-hill, and the enchanting windings of the Thames, also come in for their share of praise.

After some stay in the capital, Mr. F. visited Bath, Bristol, Birmingham, Derby, Buxton, Chatsworth, Blenheim, Oxford, &c.

The Essay on the history of the arts in England follows the travels. The british school is a mixture, according to our author, of the national genius, and the modifications of foreign artists. The drawings of the human figure are not so correct in the north of Europe, as they ought to be, and this is supposed to arise from it's being less perfect there. The english, fed on flesh meat, and porter, are said to be in general fat, and clumsy, and are not thought to present any of those fine *contours* which are to be met with in warmer climates.

Sculpture is not much cultivated, but some of the works of Bacon and Banks are here praised. Painting is more patronised. Reynolds is considered as a great artist, and the works of Fuseli, Barry, Hamilton, West, Opie, Copley, Wheatley, and Angelica, are criticised at considerable length.

' Before Reynolds, England did not possess a single artist worthy of the name; he has accordingly justly merited the appellation of the patriarch and the founder of the british school, which within the last thirty years has made an immense progress. As a painter of portraits, he cannot be compared to Titian, or to Vandyke; but he deserves to be

be placed immediately after them; the only difference indeed is that they both surpassed him in colouring. Like them he has displayed a fortunate temerity, which prevented him from servilely copying the modern dresses, his drapery is always noble, and elegant; his attitudes, his physiognomies, display the rare gift of developing character, and indicating to the spectator the very thoughts of those, whose features were pencilled on his canvas, even when their names shall have been forgotten, the spirit by which they were animated will be remembered.'

London is said to possess the best portrait painters and engravers in Europe. Bartolozzi is placed at the head of the latter. Of the natives, Strange, Woollet, Sharpe, Hall, Sherwin, Byrne, Pouncy, Bafire, Caldwell, Simon, Ogbourne, Legatt, Fitler, &c. are considered as the principal: In mezzotinto, Smith, the two Greens, Dixon, Dickinson, Facius, Pelter, Jones, Watfon, Pollard, Earlom, Burke, Collyer, Dupont, and Hayward, are thought to excel. Paul Sandby, Barry, Jukes, Mrs. Prestell, &c. have executed a number of charming designs in *aqua tinta*.

England is said to possess but little taste for musick, and yet it abounds with excellent connoisseurs. Dr. Burney takes the lead among the latter, and Arne, Linley, Shields, Dibdin, Arnold, and Jackson among the professors of the former: their names, however, we are told, are never heard 'out of the three kingdoms.'

The brilliant period of english architecture is past, but Wyatt, Adams, Chambers, Dance, Taylor, Carr, Sandby, Dawkins, Hurst, and Payne, are mentioned with respect.

ART. VIII. *Les Brigands Démasqués.—The Robbers unmasked, or Memoirs of the present Revolution.* By Augustus Danican, Ex-general of Brigade, appointed Commandant of the Sections of Paris, on the 13th Vendemiaire, and condemned to death by the Military Commission of the Théâtre Français. 8vo. 235 p. Price 3s. 6d. De Boffe. 1796.

THE title of this work, which is dedicated 'to all the enemies of murder and anarchy' and 'to the wives and orphans of the frenchmen assassinated by the national convention,' sufficiently bespeaks the political principles of the author. He confesses, that, although warmly attached to royalty, he served in the armies of the republic, and apologizes for his conduct, on account of his own situation and that of his brother, who was imprisoned, and who would have been exposed to inevitable death by his desertion.

During the insurrection of the primary assemblies, the *ex-general* was nominated by the central committee to command the forces destined against the convention, and he affirms, that on this occasion, neither the return of the monarch, nor the annihilation of the commonwealth were in contemplation; but the disarming of the terrorists, and the liberty of choosing deputies who enjoyed the public confidence.

The precautions taken by general D., and his attempts to negotiate with the assembly, when he found his party inferior in point of numbers, may have been entitled to praise; but the military evolutions of Barras, and the energy of the jacobins, decided the business of the 13th vendemiaire, (october 5th) and enabled the legislature to triumph.

The leader of the insurgents was lucky enough to escape, and remain concealed in the house of a friend until the morning. Next day he left Paris to seek an asylum in the country, but was forced to return, as he found all the roads 'swarming with the emissaries of the convention.'

In short, after lurking for two whole months in the vault of a church, and experiencing a variety of perilous escapes, he at length found means to repair to England.

By way of return for the proscription he experienced from the convention, Mr. D. seems to have employed his leisure hours in writing epigrams, &c. against his enemies. It is thus he addresses himself to the author of *Fablas*:

'Salut gentil Louvet, *aux mains toujours en croix*,
Venez doucet féminariste,
Très vénérable évangéliste
De tous les bord . . . d'autrefois.
C'est donc toujours à la fourdine,
Que votre espingole assassine
Dépêche les honnêtes gens?
Soyez sur, qu'en faveur de vos beaux sentimens,
De votre air prédestiné,
Vous ne ferez guillotiné,
Gentil Louvet, qu'au crépuscule.'

Another of his foes next comes in for his share of censure:

'Chenier, ce musulman, qu'adopta Palissot,
Comme l'abbé Syeyes parle de tolerance,
Et dans son œil de porc réside la vengeance, &c.'

In his portraits of the five members of the directory, Rewbell is accused of having enriched himself at Mentz, by means of the silver plate of the elector: but this is not asserted with any great degree of confidence. He is however said 'to be, hasty, headstrong, and despot.'

'Cet avocat, orgueilleux comme un coq,
Rude orateur, & plus rude despote
Vous exécute, & de taille & d'estoc, &c.'

Revelliere-Lepaux is represented as 'less criminal' than any of his colleagues; nay, he is allowed to have prevented the renovation of the reign of terror, and to be actually weary of his 'new honours.' His mind, however, is 'feeble,' his 'physiognomy cold, and his complexion cadaverous.'

Carnot is 'l'enfant gâté du poltron Robespierre.'

Letourneur *de la Manche* is considered as little better than a droll.

The 'citoyen ex-vicomte de Barras' is represented as having been a poor beggarly lieutenant and gambler, previous to the revolution. He was one of Marat's particular friends, and boasted of having visited the cavern of the martyr, where he made a repast on two hard eggs seasoned with salt, and diluted with water. After having successively become a jurymen to the high national court, a deputy to the convention, and a victorious general, he is finally one of the 'kings of France.'

On visiting Toulon, he declared 'that the galley slaves were the only patriots he found there.'

Barras is tall and robust; he has something ferocious and insolent in his looks, and the whole of his life, we are told, seems to be engraved on the pupils of his eyes. During his mission in the south, he ordered the inhabitants of Toulon to be shot and guillotined by dozens; 200 republicans who went forth to congratulate his triumphant army were put to death by the advanced guard, 'and the soldiers, after cutting off their ears, ornamented their hats with them!'

'Vive l'Egalité! et respect a monsieur Barras!'

After this attack on the directory, it is but fair to hear what may be said in their favour.

ART. IX. *Les Cinq Hommes. The five Men.* By Joseph Despaze: 8vo. 132 pages. Price 2s. 6d. Paris, printed, 5th Year of the Republic (1796); London, reprinted, and sold by De Boffe. 1797.

JOSEPH DESPAZE is both an author and a soldier. He has served, during the war, in the armies of France, and resides at Paris, where he occupies his leisure moments with literature.

In the introduction he praises his countrymen for the shrewdness and discernment recently displayed by them in respect to their rulers. A people so repeatedly deceived, so often the dupes and the victims of their own good faith; a people, who among their deliverers have found traitors, tyrants, and executioners, ought to trust but little to appearances. He however deprecates too much suspicion, which generally borders on ingratitude, and is calculated not only to shake, but even to overturn the very foundations of a commonwealth.

Obliged to unite themselves to the *demagogues*, the first steps taken by the directory, we are told, were but little calculated to inspire confidence. After having profited by the aid of the jacobins, to humble the royalists, they discarded their new allies, telling them they were calculated to destroy, but not to re-edify, and that they should neither be governors nor victims. By a decree, at once sagacious and hardy, they shut up their 'cavern;' the society of the Pantheon alone, was composed of 400 individuals. The sectaries of Marat, and the accomplices of Orleans, have also been humbled; as for the royalists, their influence is reduced to a few hisses at the theatres, and some paltry epigrams in other places.

The triumph of the directory over foreign armies has been no less conspicuous than over domestic enemies. The 'phalanxes of the combined kings have fled like so many deer before a pack of hounds.' The Po, the Rhine, the Lahn were but feeble barriers; Charles has experienced the fate of Beaulieu; the inhabitants of Mentz trembled at the same time with those of Rome; Frankfort hath opened her gates as well as Milan, and some day perhaps the haughty city of Vienna must capitulate like Turin.

'Glory, immortal glory to the immediate victors, to our courageous armies, to our accomplished generals! the former combat

like so many gods; the latter direct the thunder at their will; but the *Luxembourg*, is the arsenal whence it issues.'

We shall now follow the author, in his biographical sketches of the members of the directory:—Lewis Honore Letourneur was born at Granville, in the department of *la Manche*, on the 15th of march 1751. His father, who was employed in the marine department, became chief clerk of one of the offices belonging to it, and Choiseul, by way of reward for his honesty and industry, offered him *letters of nobility*, 'which his precocious philosophy would not accept, persuaded that in the moral, as in the physical world, it would add nothing to his grandeur, to have his name inscribed on a sheet of parchment.'

His son, the sole object of his ambition and his hopes, received an excellent education. He chiefly attached himself, however, to mathematics, and realised his wishes to enter into the *corps* of engineers on january 1, 1768, 'an epoch, at which candidates might still aspire to that career, without having recourse to the magical assistance of heraldry.'

Although incapable of hastening his advancement by intrigue, he yet rose in his profession, and the revolution found him a captain. At that period thousands of individuals, as little acquainted 'with the science of Cæsar, as the dogmas of Mohamed, were suddenly transformed into field officers. One jumped from the shop-board to the head of a regiment: another exchanged the surplice, and the square cap, for the double epaulette, and the triple plume: as for Letourneur, he still modestly preserved his rank, and did not attain the situation of *chef de bataillon*, by any other mode than that of seniority.'

Happening to be at *St. Germain-en-Laye*, when 'the walls of the Bastille were prostrated before the fury of a people too slowly avenged,' he entered into the national guards, and commanded a company. At Cherbourg, his usual place of residence, he first became a member, and afterwards president of a popular society. Here, as elsewhere, it was his constant care 'to moderate exaggeration, and stimulate indifference.' In short, his fellow citizens were so well convinced of the integrity and uprightness of his conduct, that they nominated him an elector, and soon after deputed him to the national assembly.

A stranger to all the cabals of the time, he sometimes sat by the side of Ramon, and sometimes by that of Condorcet; 'for he had no other aim but the good of his country, and no other guide than his own heart.' He presided at the marine committee, and also superintended the labours of the camp near Paris, but he seldom spoke in the assembly.

Although denounced as a *modéré*, and a lukewarm patriot, he was re-elected, and became a member of the convention; soon after this, Marat attempted to get him assassinated. During his mission to the departments bordering on the Mediterranean, 'where the people's hearts are furnaces, and their heads so many Vesuviuses', the factious were taught to dread, the royalists to respect, and the patriots to cherish him. At the commencement of the war with Spain, he repaired to the eastern Pyrenees, where he found the

the french army in the most deplorable distress, being totally destitute of tents, clothes, arms, ammunition, artillery, &c. He however found means to stop the progress of the enemy, and inspire his countrymen with confidence, by the judicious choice of an entrenched camp, which covered the southern provinces.

After the revolt of the 31st of may, Letourneur lived during fifteen months in obscurity, and was lucky enough to escape the fury of the triumvirs. He at length reappeared with liberty, was received by the convention with particular marks of esteem, became a member of the military committee, was elected president, soon after sent to the Mediterranean fleet, then appointed to an important and delicate mission to India, which was frustrated by untoward circumstances, and afterwards chosen to superintend the army of the interior, and direct the armed force at Paris.

All the factions in him find a steady adversary. He equally detests the satellites of kings, and the horde of revolutionary cannibals. In short, he is one of the few frenchmen worthy of the title of 'republicans.' He detests ambitious and intriguing men, and perhaps carries his distrust on these occasions too far. Impatient in his temper, he sometimes appears to be too hasty and precipitate. He however hears every one with attention, and will prefer the opinion of another to his own, where it is better founded. No person has fewer detractors; for although employed twice on mission in those departments which have proved the grave of so many other reputations, calumny has been silent in respect to his own.

Rewbell, one of his colleagues, was born at Colmar, in 1746. Bred to the law, he became a distinguished advocate of the sovereign council of Alsace, and often defended both individuals and communities, against the despotism of the seigneurs or feudal lords.

He repaired to Paris in 1774, instigated solely by the motive of pleading in *cassation* against the duke of Wirtemberg, who, under colour of an edict, claimed the cruel privilege of oppressing his states by means of (*corvées*) statute labour. Rewbell and philosophy, on this occasion, proved triumphant.

Elected a deputy for Alsace, he distinguished himself in the memorable constituent assembly, where knowledge, eloquence, and genius shone with such lustre; where success was so difficult, and consequently so glorious; where the people had the Thourêts, Baillis, Chapeliers, and Mirabeaus, for their advocates, and the throne for it's supporters, the Malouets, the Mouniers, the Cazaleses, and the Mawries: there he rendered himself conspicuous by his inviolable attachment to the good cause, by an accurate elocution, a forcible logic, and uncommon mental attainments. When this assembly, in which he once occupied the president's chair, was dissolved, he was nominated procureur-général-syndic, by the department of the upper Rhine.

On the memorable epoch of the 10th of may, he secured the fidelity of the army, and taught the officers 'to remain in the field of honour, and combat the foreign satellites.'

While a member of the convention, he was elected into the diplomatic committee; in Mentz, for seven whole months, he braved

increasing dangers and fatigues, and at the period when Merlin of Thionville acted the part of the french Achilles, Rewbell appeared in the character of their Nestor.

To him France is indebted for the treaties with Holland and Prussia, and he conducted himself with great propriety during his mission in *la Vendée*. In short, he is here considered as a great statesman, but he is at the same time allowed to display something of the *german bluntness* in his manners, and is said on the whole to resemble the *Bourru-bienfaisant* of the theatre.

Reveliere Lepaux was born at Montaigu, in the department of *la Vendée*, august 25, 1753, and educated at Angers, whence he removed to Paris to practise before the parliament as an advocate. Finding many obstacles to his advancement from the want of hereditary distinctions, and the haughtiness of the procureurs or attorneys of that time in vogue, he retired to Angers, and resigned himself to the study of botany; in short, he became by turns the founder and the professor of the botanic garden of that city.

On being elected by the suffrage of his department to the states-general, he became zealous for the union of the clergy, nobility, and the third estate, and could never be prevailed upon to adopt the distinctive dress, or *costume*, of his order.

After the 10th of may 'his mouth pronounced the word republic, with so much the less repugnance, as it had been long engraved both on his head and heart.' He however abhorred the bloody and ferocious demagogues, who usurped and concentrated all power in their own hands, and when Henriot and Robespierre ruled, he deemed it his duty to abdicate his functions.

When the reign of terror had ceased, he however resumed his seat, and 'became one of the most skilful architects of the constitutional fabric.' Out of 218 votes in the council of ancients, he obtained 216 for the directorship, and he was one of the first elected by the council of five hundred. In private life his conduct is considered as a model not only for good citizens, but also for good fathers, good husbands, and good friends.

Barras was born at Foxemphoux, in the department of Var, on the 30th of june 1755. Before 'philosophy had levelled ranks,' he might have been proud of his forefathers: but no person is more a plebeian in heart, or patrician in origin. In his own country it is commonly said, "such and such persons, are as noble as the Barras, and the Barras are as old as the rocks of Provence!"

He first served as a volunteer, and afterwards as an officer in the dragoons of Languedoc. In 1775 he entered into the regiment of Pondicherry, obtained the rank of lieutenant in 1780, and that of captain in 1784. In 1776, he was wrecked on the Maldivia islands, and escaped with much difficulty; he afterwards repaired to Pondicherry, and distinguished himself during the siege of that fortress. In 1789 he wrote against the disorders introduced into the state by the courtiers, and on the 12th, 13th, and 14th of july 'he united himself with the noble insurgents who conquered the Bastille.' His presence also contributed efficaciously to the victory of the 10th of august.

Barras

Barras is a man of tried courage, and his arrest of Brunet at the head of his army, added to his conduct during the 9th of thermidor, the 12th of germinal, and the 5th of prairial, attests his numerous services to the commonwealth.

Carnot, born at Nolay, in the department of Côte d'Or, on may 13, 1753, is the son of an advocate still living. At an early period of life he entered into the corps of engineers, and dividing his time between the sciences and *belles lettres*, he composed mathematical essays and love songs by turns. His *éloge* on marshal de Vauban obtained the prize from the academy of Dijon. Both in the legislative assembly, and in the national convention, 'he was an ardent republican, but a moderate revolutionist.' Attacked by Robespierre, he in his turn detested that monster, and when at the height of his power, he one day looked stedfastly in his face, as he was planning new scenes of blood, and exclaimed, 'you are a cowardly tyrant.'

Carnot, by his sage plans, has conducted the generals of the republic to glory; while by his own actions he has emulated the most valorous of the republican soldiery. To his scientific combinations most of the astonishing victories with which France has surprized, and in some respects overwhelmed Europe, are here attributed. He himself was present at the battle of Maubeuge, and commanded the column that carried the post of Wattignées at the point of the bayonet.

'If we finally triumph, as every thing seems to announce,' says Mr. D. 'if the love of order still prevail over the turbulent passions; if the constitution be established on an unalterable basis, and if virtuous citizens, content with their destiny, and sitting on the grave of factions, shall hereafter occupy their minds with the generous duty of crowning their benefactors, Carnot shall receive from their hands the oaken garland. If ever columns be erected to the glory of our heroes, if national gratitude ever record their names on marble, that of Carnot assuredly ought to be the first inscribed in the list of immortality.'

This is a very interesting pamphlet, replete with incidents, and written somewhat in the manner of the *éloge* of the old school.

METAPHYSICS.

ART. X. *An Essay on the Philosophy of Christianity. Part the 1st, containing Preliminary Disquisitions on Power, and Human Preference.* By Caleb Pitt. 12mo. 326 pages. Price 3s. sewed. T. Gardiner. 1796.

WHILE we forbear to institute any comparison between the various departments of human science as sources either of pleasure or utility, we may safely affirm, that every disquisition, which may serve to illustrate any important but controverted question, however difficult and abstruse, has a just claim to a favourable reception. The doctrine of philosophical necessity has been regarded by some, who have neither patience to investigate metaphysical truth, nor intel-

tellect sufficient to discern its utility, as one of those subjects, the discussion of which can be productive neither of pleasure nor improvement. This opinion we conceive to be as repugnant to truth, as it is irreconcilable with the spirit of rational philosophy. Is it of no moment to form just and consistent conceptions of the original of our being, and of our condition as moral agents? Is it of no importance to me to ascertain, whether my happiness depend on the oscillating determinations of free will, or be infallibly consulted by the counsels of infinite wisdom and unchangeable goodness? Is it of no consequence, whether the doctrines, which I believe, be concordant and harmonious, or involve palpable contradictions and irreconcilable theories? whether my views of that system to which I belong be cheerful or gloomy, consolatory or depressive? Or, because certain questions are confessedly difficult, are we therefore to dismiss them as incapable of solution? or are we to rest satisfied with a chaos of discordant principles, rather than submit to the labour of patient and impartial investigation? Such a procedure would not only obstruct our advancement in knowledge, but would also betray the want of that ardour of mind, which is essentially necessary to philosophical research—that ardour which is redoubled by difficulty, is animated by obstacles, and is impatient to surmount them. The hypothesis of philosophical liberty has of late been much the subject of discussion.

P. 86.—‘ This hypothesis,’ says our author, ‘ many learned men are very tenacious of, and I think so bewildered in, that by force of habits arising from tracks of thought consonant with their hypothesis, they persuade themselves, and endeavour to persuade others, into a belief, that, what to the more unprejudiced are viewed as prejudices of infancy, of childhood, or savages, are actually first principles of common sense and knowledge. One great end of the publication of this essay is exposure of that hypothesis to examination, and to show, that it unlimitedly fails of answering those ends which its adherents suppose it to answer, yet which inspire them with courage and confidence in its promulgation and defence.’

This, however, was not the sole purpose of the author in undertaking this inquiry. Suspecting, as he informs us, that the chief discordancies among protestants originate in crude and indeterminate notions of power and of human preference, he resolved seriously to examine this subject, and committed ‘ at several seasons’ his thoughts to writing. ‘ These disquisitions on power and preference are the result.’ The writer, however, did not rest here, but has sketched a delineation of his ideas of scriptural doctrines as affected by these. This delineation he intends hereafter to submit to the public eye. In the former of these disquisitions, which is divided into six sections, our author treats of power; and in the latter, containing nine sections, he examines into the principles of human preference. In section 1st he endeavours to determine the precise meaning of the term *power*, and to define the difference between it and the terms *property*, *ability*, *capacity*, with which, he says, it has been too generally confounded. Our notion of power, he observes, is acquired by attending to the changes, which are produced in the simple modes, which we perceive in external objects, and concluding that

that similar changes will in future take place in similar circumstances. We arrive also, says he, at the same notion of power by consciousness, or attention to the thoughts and operations of the mind. All changes for the better, Mr. P. affirms, result from power, but changes for the worse originate in its absence. Power, therefore, in the judgment of our author, is essentially related to value, improvement, and excellence. Properties he divides into active and passive. Active property he terms ability; passive property, capacity; but, he adds, these, neither singly nor together, constitute power, to the existence of which, ability, capacity, and suitable circumstances, are all requisite.

P. 20.—‘A saw in motion has ability to separate sundry bodies; but, let it move ever so violently and incessantly, without a body of suitable texture, and in concurrent circumstances, no change takes place, no power in respect of dividing a body exists: it may move to eternity and saw air without producing the relative change, consequently its ability is not power.’

P. 22.—‘Suppose a saw made of wood, it would have ability, when in motion, to cut a softer body, butter for instance, has a relative capacity, let the saw be in motion, and the butter be in concurring circumstances, power will exist, the lump will be divided. Suppose the same saw used in the most advantageous circumstances for dividing a piece of iron, for want of ability in the saw relative to the hardness of the iron, no power, operation, or change would exist. Thus also where ability meets relative capacity but with insufficient time, an inadequate place, or other circumstance, the power and change will also be proportionate. And if no time be admitted and no place allotted, it will matter nothing, the exact agreement of ability in one thing to capacity in another. Power and change will not exist.’

Having defined these terms, he closes sect. 1st with some observations on declension or decay. In sect. 2d he treats of operation, influence, and efficiency. In sect. 3d he offers some observations on causes and effects, whence he is naturally led in sect. 4th to discuss the doctrine of necessity. The examination of this hypothesis he introduces with observing that ‘*must be, cannot but be, it is impossible but that it should be, or it is impossible it should be otherwise, all essentials, properties, and circumstances taken into account, are the proper expressions of necessity.*’ Having explained and illustrated the import of the term *necessity*, and having shown, that, in whatever respect power exists, necessity exists also in the same respect, he proceeds in sect. 5th to treat ‘of things akin to power, and other objects, which have been confounded with it.’ In discussing this part of his subject, he examines the hypothesis of *free will*, his sentiments of which we have already communicated to our readers in the words of the author.

P. 112.—‘Contingence,’ adds Mr. P. ‘is a conception opposed to that of necessity. Some suppose such a thing actually to exist: they think there are objects which may or may not exist notwithstanding all essentials, properties, and circumstances of things are taken into the account.

‘ If direct necessity is power: power cannot have for its object a positive being and its negation, or its contrary, at the same time and in the same respect. To affirm it would be to affirm absurdity, therefore contingency is excluded from all positive existence.— Again, if indirect necessity is negation of power, then that negation cannot have for its object some negation and its related positive, or contrary negation, at the same time and in the same respect; therefore contingency is also absolutely removed from all negative existence. Again, if necessity is that in the nature of objects actually existing, which is the ground of certainty respecting their own existence, or the existence of some other thing; then I may argue from the infinite knowledge of God to the impossibility of contingency. If all things are known to God, then all actual abiding, enduring, and changes are truly necessary—if they depend on a positive cause are directly necessary—if on a negative cause, are indirectly necessary: But God is infinite in knowledge: therefore the said objects are necessary; and if necessary they cannot be contingent.’

In the concluding section of this disquisition he proposes and obviates such objections, as he conceives may be offered to the doctrine which he maintains. He then proceeds to examine the second general branch of his subject, namely, the nature of ‘ human preference.’

P. 133.—‘ Of all the numerous modifications of human thought,’ says our author, ‘ I know of none so important as that we call preference, which is the subject of this disquisition. On preference, as a centre, all our virtues and vices, graces and depravity, seem suspended, and subordinately, our happiness and misery, in time and in eternity. If thinking under the modification of preferring be so important, surely its study must be equally interesting; which will further appear, if we reflect, that without clear conceptions of preference, we cannot attain clear conceptions of virtue or vice, praise or blame, reward or punishment; since the property of preference is essential to the existence and constitution of a moral agent. Thus the investigation of preference, is as interesting as to men of a philosophical taste, it will be entertaining. To assist the meditation of searchers in this branch of mental knowledge, is one end of the author, in publishing the result of his enquiries on this subject; who will find such contemplations comparatively easy, as its object is ever at hand, and experiments within their dominion.’

Having thus vindicated the importance of the enquiry, he proceeds to treat of human preference in general. After remarking, ‘ that thinking seems to be the primary mode of the human mind, while it is rightly conceived as a property essential to the existence of power in many respects,’ he next considers it under its various modifications, of which he specifies hearing, seeing, tasting, smelling, and touching, as examples. On this subject, as also on the origin of our notion of power, the author has adopted the sentiments and phraseology of Mr. Locke, the justness and propriety of which our limits will not permit us to examine.

P. 142.—‘ Thinking,’ says Mr. P., ‘ when the mind is conscious of a sensation which existeth through the medium of the organ called the nose, and is a consequent of that property in an object, whether
a known

a known material being, or some effluvia proceeding from it, which is called smell: Thinking takes the name smelling—and a single thought is denominated a smell.

‘When the mind is conscious of a sensation, which existeth by means of the organ of taste or palate, and a consequent of the application of some sapid body, or matter with the property, we call it’s taste: Thinking takes the name tasting, and a single thought, a taste.’

Hearing, touching, and seeing, are in like manner, says the author, modes of thinking. To these examples of modified thought, he adds perceiving, conceiving, assenting, dissenting, recollecting, and reasoning. ‘Preference,’ continues he, ‘agrees with all these in having for its genus one general conception of thinking.’

P. 147.—‘For,’ says Mr. P., ‘preferring is that modified thinking, and a preference that modified thought, which necessarily follows a perception, apprehension, or supposition, that of two objects, one is a greater enjoyment or good than the other; I added, and which is attended by the emotion that the apprehension occasioned.’

P. 151.—‘A preference then is a special kind of thought, which occasionally takes existence in our minds, for which existence it dependeth on the previous existence of other kinds of thought, and remotely on the natural quality of the mind, and operation of extraneous objects on it.’

Having thus explained the nature of preference, he proceeds to inquire into the diversity of preferences. This diversity, he justly observes, may originate in the predominance of different passions and appetites, of certain habits and modes of thinking; in short, in a difference of constitution either corporeal or mental. The diversity of preferences arising from constitution he ascribes to mental taste, which hypothesis he illustrates by several common but pertinent observations. This part of the subject he concludes thus:

P. 169.—‘In our enquiry then for the reason of the differences of human preferences, in similar circumstances, we have observed, that difference in understanding is attended with a proportionate difference of preference—that difference in the existing passion is attended with a proportionate difference of preference—and that difference in the mental taste is attended with different passions in kind and degree. I think we rationally conceive these points, laws of operation and influence established by the deity, and may here rest, in respect to further enquiry, consistently with the design of this essay. But if philosophers will push their enterprizes further, they may without loss of labour, enquire more particularly for the sources of erroneous judging, and of the diversity of mental taste. Difference of constitution, and of time of life, operations of custom, fancy, casual associations, and resolutions, would go far as objects of attention towards such investigations.’

In sect. 3d Mr. P. treats of preference considered as a species. Under this head we find nothing worthy of notice. Sect. 4th is employed in defining and illustrating *inclination*, as comprehended under the notion of preference. Here our author strenuously contends for the invincibility of motives; but his reasoning, we apprehend, will appear to intelligent and perspicacious readers rather as quibble than
as

as argument. To define a motive to be that which actually moves, or that which effectually operates, producing it's correspondent action, and then to assert that motives are invincible, is not to reason but to beg the question. The conclusion is clearly involved in the premises. Our author considers the term motive as properly significant of what is usually denominated the predominant motive, regarding all opponent principles (or motives) of action as no motives at all, because they do not move, or are not accompanied with the correspondent effect. It is obvious, therefore, that in the meaning he affixes to the term motive, he assumes it's invincibility. To institute an argument on such ground is mere trifling. The word motive, as employed by writers on this subject, has the closest analogy to the terms force, power, or impulse, as applied to physical causes, it being admitted that motive may be opposed to motive, as one force, power, or impulse, is to another. And while this phraseology is perfectly understood by both parties, we can discern no impropriety in continuing to employ it. Our author's sentiments with respect to the balance are, in our judgment, equally liable to exception. We are acquainted with no example more apposite for illustrating the absurdity of a self-determining will than that of the balance. Inclination he divides into four kinds, wish, purpose, volition, and choice. These severally he examines in the four succeeding sections. In treating of purpose (sect. 6.) he endeavours to establish the necessity of human purposes. He reasons thus:

P. 229.—' All human purposes are actual existences; all actual existences must have a cause; power, or its absence, is essential to every cause; and power is direct, and its absence, indirect necessity.

' This fact, the necessity of purposes, known and acknowledged, cannot affect a single purpose. If any one thinks otherwise, let him admit what I call a fact, at least, in way of supposition, and try the experiment respecting some of even the most common concerns of life. Does he purpose to dine to-day? Let him then suppose that this purpose is necessary—that it was previously founded in the nature of things, and was certainly known to the Deity previous to its existence. What will be the influence or effect? Why really nothing at all: for appetite and suitable circumstances can determine his purpose with, or without reflection on the said fact, or on those involved in it.—Again, Let him suppose it certain to God, though uncertain to himself, whether he shall purpose to-morrow morning to ride abroad in the day. Could this affect his morning purpose respecting his riding abroad or forbearing it? Certainly in no way, for his ability, desire, and circumstances will determine him, whether he believes the divine prescience or not.—Was he himself previously certain whether he should purpose it or not; the case, I grant, would materially differ. Or indeed if he had apprehended knowledge of what the Deity knew respecting this event; this apprehension might affect his purpose. Suppose a fortune-teller, or astrologer, should venture to predict that this gentleman should be inclined to ride abroad to-morrow, this might operate to corroborating the motive to his purposing it, or the reverse, according as he is ill or well

well affected towards such pretenders.—Again, Suppose he should be persuaded that God had somehow revealed to him that he should in the morning purpose staying at home all the day. How would this operate? If well affected towards the Deity, it might have a motive influence on the mind to purpose agreeably with this persuasion. If, on the contrary, he is at enmity with God, he may be influenced to purpose the contrary, through this bad temper. But would this argue that the necessity or the previous certainty affected his said purpose? By no means. It would fully argue his being mistaken concerning a revelation from God, but no further, since he must admit God might be previously acquainted with the baseness of his temper, and his consequent purpose: Indeed a God without prescience, unlimited prescience, is no God. The conception is an absurdity. Neither of the last cases can touch the original assertion, that the necessity of purpose, known and acknowledged, cannot affect a single purpose.

P. 236.—‘Volition,’ Mr. P. defines to be ‘that inclination in which the mind knowingly exerts that dominion it apprehendeth itself to have, over any part of the man, by employing it in, or withholding it from, some immediate action.’

To the existence of volition, he observes, understanding and emotion are essentially requisite. In discussing this part of the subject, the doctrine of liberty is again attacked. The few arguments in favour of this hypothesis, which the author principally combats, are taken from Dr. Reid’s ‘Enquiry into the Active Powers.’ Its incompatibility with divine prescience, is particularly urged.

P. 265.—‘Those who admit,’ says he, ‘that independence on other creatures, and of the Deity, in respect of their volitions being this and not that, that and not this, is what they call liberty, or who account that their volitions were not necessary, methinks cannot move a step without absurdity. To make this glare on the intelligent reader, let us advert to the divine prescience. The man who admits or asserts the unlimited prescience of the Deity, yet asserts this independence of his own will, asserts in plain English, that he has dominion for making God a blunderer in his knowledge. In proof we recur to a familiar instance. Suppose one of these gentlemen to tell me, that it is known to God whether he shall tomorrow morning incline to rise before nine or forbear it: but that his own will is independent, or that his mind is independent in that respect, that he has liberty and dominion to will to rise at one time, or to lie till another. In my opinion if he means any thing diverse from my notion of dominion and liberty, he must mean that he has dominion, not only for concurring with, but for going against the knowledge of God, and rendering what was knowledge, a mistake or blunder, which is absurdity.’

In sect. 8th, Mr. P. treats of choice. Under this head, the reader will find several judicious and pertinent observations. The author’s ideas are correct, his reasoning clear, and his conclusions, as we conceive, incontestible. ‘That motive,’ says he, (p. 296), ‘is essential to chusing is evident from this first principle of human knowledge, EVERY EXISTENCE, EVERY EVENT, AND EVERY TRUTH, MUST HAVE A SUFFICIENT REASON, joined with the consideration,

consideration, that motive is the efficient part of the cause of our choosing.' Mr. P. having discussed the subject of human preference, concludes, in sect. 9, with a few observations on 'Endeavour,' which, he says, consists in a series of wishes, purposes, and volitions, tending to the attainment of some end.

Having presented our readers with a full analysis of this little volume, it is only necessary for us to add, that the intentions of the author, which are those of piety and a love of truth, merit praise, and that the disquisitions will sufficiently compensate their perusal. If the philosophical reader find nothing in them, which indicates deep research into the human mind, or a profound knowledge of metaphysical science, he will be pleased with the general correctness of the sentiment, and an occasional novelty of thought. The diction, though on the whole perspicuous and accurate, is in several places chargeable with palpable improprieties. The author, indeed, informs us, that rejecting all ornament, he studied to write clearly and intelligibly. He should, however, bear in mind, that nothing contributes so much to perspicuity as correctness of phraseology, and simplicity of diction. Even punctuation is not beneath notice, the acknowledged rules of which Mr. P. very frequently indeed transgresses. We observe, also, that the author's illustrations are unnecessarily tedious, and the examples adduced, frequently borrowed from objects so mean, and at the same time so heterogeneous, that they must disgust every reader of taste and judgment. His specification of *wishes*, (p. 202), and of the objects of preference, (p. 170), is ridiculously miscellaneous, and exceedingly tiresome. We mean not, however, by these observations, to depreciate the general character of the work, or to discourage the author from the prosecution of his pious and laudable undertaking; on the contrary, we thank him for what he has done, and anticipate pleasure from his future labours.

M. T.

POETRY.

ART. XI. *Poems*. By William Mason, M. A. Vol. IIId, now first published. Crown 8vo. 316 pages. Price 6s. in Boards. York, Blanchard; London, Robson. 1797.

WHATEVER intimacy our readers may have contracted with the various compositions of Mr. M., and however long they may have felt familiar with his name, we doubt not but many will be surprised, on being informed, that the poetical reputation, which he now enjoys, is the venerable produce of half a century's growth! The opening ode in the present volume is dated 1746, and by the time we have turned over fourscore pages, our attention is attracted by a sonnet, written in the year 1796. *Poems*, penned by the same hand at such distant periods, must almost necessarily be of unequal merit: the fluctuation of sentiment, and the alternate languor and vivacity of imagination, which the author must have experienced during the lapse of so long a time, must stamp a correspondent character. Mr. M., however, even in his latest productions, certainly was not deserted by that lively fancy, which presided

presided over his earlier verse, and we may say of him without flattery, what Addison said of Dryden, that he

‘ appears

Grown old in rhyme, but charming ev’n in years.’

The volume before us completes an edition of Mr. M.’s poems; two preceding ones having been published in the year 1796. It contains miscellaneous productions, some of which the author has before published separately himself; some of which have stolen surreptitiously into the world; and others which have existed in manuscript in the hands of different persons.

Of the ten odes which are inserted in this third volume, we shall transcribe the second for perusal, as it is of early date, as it certainly is not inferior to any of the rest in poetical merit, and as it is now for the first time printed: p. 6.

‘ ON EXPECTING TO RETURN TO CAMBRIDGE, 1747.

‘ While Commerce, riding on thy reflux tide,
Impetuous Humber! wafts her stores
From belgian or norwegian shores,
And spreads her countless sails from side to side;
While, from yon crowded strand,
Thy genuine sons the pinnace light unmoor,
Break the white surge with many a sparkling oar,
To pilot the rich freight o’er each insidious sand;

‘ At distance here my alien footsteps stray,
O’er this bleak plain unblest with shade,
Imploring Fancy’s willing aid
To bear me from thy banks of sordid clay;
Her barque the fairy lends,
With rainbow pennants deck’d, and cordage fine
As the wan silkworm spins her golden twine,
And, ere I seize the helm, the magic voyage ends.

‘ Lo, where peaceful Camus glides
Through his ozier-fringed vale,
Sacred Leisure there resides
Musing in his cloyster pale.
Wrapt in a deep solemnity of shade,
Again I view fair Learning’s spiry seats,
Again her ancient elms o’erhang my head,
Again her votary Contemplation meets,
Again I listen to Æolian lays,
Or on those bright heroic portraits gaze,
That, to my raptur’d eye, the classic page displays.

‘ Here, though from childhood to the muses known,
The lyric queen her charms reveal’d;
Here, by superior influence, held
My soul enchain’d, and made me all her own.

Re-echo every plain!
While, from the chords she tun’d, the silver voice
Of heav’n-born Harmony proclaims the choice
My youthful heart has made to all Aonia’s train.

‘ Here

' Here too each social charm that most endears :
 Sincerity with open eye,
 And frolic Wit, and Humour fly,
 Sat sweetly mix'd among my young compeers.
 When, o'er the sober bowl,
 That but dispell'd the mind's severer gloom,
 And gave the budding thought its perfect bloom,
 Truth took its circling course and flow'd from soul to soul.
 ' Hail ye friendly faithful few !
 All the streams that science pours,
 Ever pleasing, ever new,
 From her ample urn be yours.
 When, when shall I amid your train appear,
 O when be number'd with your constant guests,
 When join your converse, when applauding hear
 The mental music of accordant breasts ?
 Till then, fair Fancy ! wake these favourite themes,
 Still kindly shed these visionary gleams,
 Till suns autumnal rise, and realize my dreams.'

From the eighth ode, addressed to the honourable William Pitt, though printed in 1782, we must transcribe two stanzas, that our readers may have the *satisfaction* of observing how far 'the ingenuous boy,' since he has been in office, has followed the good advice of his preceptor. P. 35.

" Nor thou, ingenuous boy ! that fame despise
 Which lives and spreads abroad in Heav'n's pure eyes,
 The last best energy of noble mind ;
 Revere thy father's shade ; like him disdain
 The tame, the timid, temporizing train,
 Awake to self, to social interest blind :
 Young as thou art, occasion calls,
 Thy country's scale or mounts or falls
 As thou and thy compatriots strive ;
 Scarce is the fatal moment past
 That trembling Albion deem'd her last :
 O knit the union firm, and bid an empire live.
 " Proceed, and vindicate fair Freedom's claim,
 Give life, give strength, give substance to her name ;
 The legal rights of man with fraud contest,
 Yes, snatch them from Corruption's baleful power,
 Who dares, in day's broad eye, those Rights devour,
 While prelates bow, and bless the harpy feast.
 If foil'd at first, resume thy course,
 Rise strengthen'd with Antæan force,
 So shall thy toil in conquest end.
 Let others doat on meaner things,
 On broider'd stars, and azure strings,
 To claim thy sov'reign's love, be thou thy country's friend."

The concluding line, when first printed, ran thus :
 ' Be thine the muse's wreath ; be thou the *people's friend*.'

The reason assigned for this alteration is, that a person *too* well known in the political world has since usurped the name of *the friend of the people*, to promote his success in the Westminster election. If Mr. M., from a conviction that Mr. Pitt no longer deserved to be called the friend of the people, thought it necessary to alter the line, it certainly was not necessary to deprive Mr. Fox of the honour of this appellation, and to assert, that no englishman will *now* honour him with it, 'except the very few who think the *people of England*, and an *english mob*, synonymous terms.' Whether Mr. Pitt or Mr. Fox be best entitled to the proud appellation of the friend of the people, a short time will probably determine.

Two elegies succeed the odes: the first was written in the year 1754, and addressed to miss Pelham on the death of her father; but an ode written on the same subject by Mr. Garrick, with which our readers are probably well acquainted,

' Let others hail the rising sun,
I bow to that whose course is run, &c.*'

anticipated Mr. M., and induced him to suppress the publication of his own. Without drawing any comparison between the merits of these two compositions, suffice it to say, that each is beautiful; the one from it's interesting simplicity, the other from it's greater variety of poetical imagery, and both from the tenderness they breathe. The second elegy relates to a local custom among the peasants in South Wales, that of planting field flowers and sweet herbs on the graves of their relations and friends; it was written in a church yard, but totally different from that exquisite inimitable poem of Mr. Gray, so well known by the same title; nor had Mr. M. the least intention to emulate the elegy of his friend, but, as he has informed us in a note, his own is made a day-scene, and as such, he wished to contrast it with the twilight of Mr. Gray.

Eleven sonnets follow, of which we shall extract the seventh, written by the author on the opening of his seventy-second year! p. 70.

' In the long course of seventy years and one,
Oft have I known on this, my natal day,
Hoar frost and sweeping snow prolong their sway,
The wild winds whistle, and the forests groan;
But now spring's smile has veil'd stern winter's frown,
And now the birds on ev'ry budding spray
Chaunt orisons, as to the morn of may:
With them all fear of season's change is flown;
Like them I sing, yet not, like them beguil'd,
Expect the vernal bloom of youth to know:
But, tho' such hope be from my breast exil'd,
I feel warm piety's superior glow,
And as my winter, like the year's, is mild,
Give praise to HIM, from whom all mercies flow.'

* Published in Doddsley's Collection, vol. iv, p. 198.

Our readers perceive from this specimen, that if the venerable author's

‘ way of life
Is fall’n into the fear,’

his imagination yet bears the rich fruits of autumn; and yet puts forth the blossoms of spring.

The next division of this volume is miscellaneous: ‘The Birth of Fashion’ is an epistolary tale, in which humour is very happily blended with elegance. The two poems, ‘Il Bellicoso’ and ‘Il Pacifico,’ are imitations of the *Allegro* and *Penferoso* of Milton; they are juvenile productions of no mean merit, but have both been before the public eye; as also has the ‘Monologue of Isis,’ a satire on the spirit of jacobitism, which had obtained in both universities before the year 1745, and was not yet extinguished when this poem was written, namely in the year 1748. In Prior’s tale of ‘Protopogenes and Apelles,’ Mr. M. has made some alterations, for the purpose of elucidating the original story, told by Pliny; he has given the original of Prior, and, in a few explanatory notes, has added his reason for every deviation. They appear to us perfectly judicious, and display at once considerable accuracy and taste.

The ode of Matthew Casimir, a polish jesuit, which follows, is in the original so extremely beautiful, and the translation by Mr. M. is executed with such delicacy, that we shall extract them both: p. 136.

‘ MATHÆI CASIMIRI *. Ode III. Lib. II.

‘ Sonora buxi filia futilis,
Pendebris altâ, barbite, populo,
Dum ridet æer, et supinas
Sollicitat levis aura frondes.
Te sibilantis lenior halitus,
Perflabit Euri: me juvet interim,
Collum reclinâsse, et virenti
Sic temerè jacuisse ripâ.
Eheu! serenum quæ nebula tegunt
Repentè cœlum! quis sonus imbrium!
Surgamus. Heu semper fugaci
Gaudia præteritura passu!’

* * This elegant little ode was attempted to be translated not only on account of its lyrical excellence, but also because the instrument described in it seemed not to be merely a fancied Poetical Lyre, but the real Harp of Eolus invented by Athanasius Kircher, (see note to Ode III. page 27, of the first vol. of these poems.) This conjecture, it is presumed, will not appear improbable, when it is added that Casimir and Kircher were jesuits and contemporaries. The mention of Eurus rather than Zephyrus, as a wind more proper to produce the sound, and the other circumstances of hanging it on a high tree, all seem to favour this notion, which if admitted, gives an added and appropriate beauty to the delicate original.’

‘ ODE OF CASIMIR TRANSLATED.

‘ Sweet harp, of well-fram’d box the vocal child!
Here shalt thou hang on this tall poplar’s spray,
While ether smiles, and breezes mild
Amid its pendant foliage play.
Eurus shall here, but borne on softest wing,
Whisper and pant thy warbling chords among,
While pleas’d my careless limbs I fling
On this green bank, and mark thy song——
But lo! what sudden clouds veil the blue skies!
What rushing sound of rain! Rise we with speed—
Ah always thus, ye light-wing’d joys,
Ye fly, and ere possess’d are fled!’

Next follows a lyrical drama in three acts, entitled ‘Sappho:’ it is introduced by a preliminary interview (a sort of induction to the drama) between Cupid and Venus; the lesbian lover, on the perjury of Phaon, comes a disconsolate suppliant from her own isle, to Sicily, whither Phaon had fled, in order to propitiate these divinities in aid of her distress: she alights from the barge which just brings her from Lesbos, approaches a temple dedicated to Venus, and sings to the immortal goddess a hymn, which she accompanies with the ‘harmonious incense’ of her lyre*. Sappho soon discovers that the faithless Phaon, on whose form Venus

‘ had lavish’d more enchanting grace,
Than deck’d her own Adonis,’

had detached from a sicilian shepherd, Lycidas, the love of Doris, and transferred it to himself. She immediately changes her lyre for the pastoral reed, and, in order to conceal her sex, assumes the habit of a shepherd, hoping, by her skill in minstrelsy, to win from Phaon the affections of Doris: she is discovered, however, by Phaon himself, who retires in confusion, at the comparison of his own infidelity with the constancy of his mistress. In the third act, the Naid Arethusa rises in a shell from her own stream, and proclaims to Sappho, who is reclined on a bank, the mandate of Apollo, that she should try the last dangerous remedy for neglected love, and plunge headlong from the lofty cliff of Leucate. The remainder of the story is too well known to require enlargement: Phaon, penitent and afflicted, after ineffectual solicitations to avert the destiny, flies

‘ to some cave
Which never sun-beam pierced’ †,
and Sappho—on a change of scene from the isle of Sicily to the

* This is a free translation of Sappho’s Hymn to Venus, preserved by Dionysius.

† Fable, however, relates, that Phaon soon recovered the shock of his mistress’s death, and that he received his own from the hand of an enraged husband, who surprized him in bed with his wife.

Leucadian promontory—after hanging up her lyre on one of the pillars in the temple of Apollo, leaps from the desperate precipice: a clap of thunder immediately succeeds, and a swan is seen rising from the sea, and ascending to the clouds:

* Great Jove himself arrests her fate!
Hail prodigy divine!
She soars a swan in plumy state;
To Jove she soars, to claim
In heav'n a residence divine,
On earth immortal fame.'

Several beautiful airs and recitatives are interspersed through this little opera, and the machinery of it is poetical and appropriate. Mr. M. has very judiciously and very elegantly introduced some translations of the fragments of Sappho: the first, on the approach to the temple of Venus, we have already said is a free translation of her hymn to that favourite divinity. Of the two others, the one is a paraphrase: P. 175.

* *Sappho*.—The radiant queen of night retires,
And quits her silver car;
The Pleiads veil their lambent fires,
And ev'ry glittering star,
That flam'd on midnight's sable brow,
Have ceas'd to tremble, and to glow.
While, lost to Phaon love and joy,
I heave the solitary sigh:
Still pants my wakeful heart, still weeps my wearied eye.
Ah! come, ye balmy powers of sleep,
Nor from my arms, like Phaon, rove.
O! bid my eyes forget to weep;
Bid my fond heart forget to love.*

and the other a close translation of that beautiful fragment preserved in Longinus, so frequently made a model by inferior artists:

P. 170.—'The youth, that gazes on thy charms,
Rivals in bliss the Gods on high,
Whose ear thy pleasing converse warms,
Thy lovely smile his eye.
But trembling awe my bosom heaves,
When plac'd those heav'nly charms among;
The sight my voice of power bereaves,
And chains my torpid tongue.

* * This accompanied recitative and air is a kind of paraphrase of a little fragment of Sappho's, apud Hephestionem.

Δι' οὐκ ἐμὴν ἀσέλγεια,
Καὶ Πλειάδες, μέσαι δὲ
Νέκτες, παρὰ δ' ἐρχισθ' ὦρα·
Εγὼ δὲ μόνη καθέδω.

See the edition of Pindar and other Lyric Poems by H. Stephens.

Thro'

Thro' ev'ry thrilling fibre flies
The fubtle flame; in dimnefs drear
My eyes are veil'd; a murm'ring noife
Glides tinkling thro' my ear;
Death's chilly dew my limbs o'erspreads,
Shiv'ring, convuls'd, I panting lye;
And pale, as is the flower that fades,
I droop, I faint, I die! **

Such of our readers as feel any inclination to compare the merits of this tranflation, with thofe of any other, may perhaps thank us for referring them to the tranflation by Catullus,

' Ille mi par effe Deo videtur, &c.'

and that by Mr. Ambrofe Philips,

' Bleft as th' immortal Gods is he, &c.'

Thefe two, together with a paraphrafe by monfieur Boileau,

' Heureux! qui prés de toi, pour toi feule foupire, &c.'

are brought together by Mr. Addifon, in the third volume of the *Spectator*, No. 229.

The concluding piece in this volume is 'Argentile and Curan,' a legendary drama in five acts, written on the old english model. The ftory which Mr. M. has felected is an epifode from 'Albion's England,' an ancient hiftorical poem, written by William Warner; the tale is extremely beautiful, and told by the old poet with the utmoft fimplicity and tendernes: it may be found in the fecond volume of Dr. Percy's *Reliques of Ancient Poetry*, p. 238 of the fourth edition. 'The ftory of Argentile and Curan,' fays the doctör, 'is, I believe, the poet's own invention: it is not mentioned in any of our chronicles.' Mr. M. has taken very confiderable liberties with the original, but probably not more than were neceffary to fupport the dignity of the drama. We cannot, however, difcover what occafion there is, for keeping Adelbright, from the firft fcene to the laft, in Whitby-abbey; it is a violation of probability, that he fhould fuffer himfelf to be kept prifoner by the prior, however courteous the confinement, and quietly fee his royal coadjutor, the rapacious Edel, (on whom, at the profpect of his own death, he had devolved the office of guardian to his daughter) endeavouring to wrefte from Argentile—from that lovely Argentile, who is

' So all made up of dove-like gentlenefs,
The verieft churl, if bribed to do her wrong,
Would inly yearn, and, his remorseful heart
Turn truant to his purpofe,'

the dominions which her father bequeathes her. In Warner's epifode, the old king Adelbright dies foon after he has entrusted Edel with the care of his daughter,

* * This is meant to be a clofe tranflation of the fragment in Longinus.'

' A promise had for his bequest, the testator he dies ;
But all that Edel undertooke, he afterwards denies.'

The present seems, to us, a deviation from the original, without necessity, and without improvement.

We must also take the liberty of hinting, that the first fond interview, between Curan and Argentile, appears to us extremely unnatural ; well might the damsel reply to the ardent, and rapturous protestations of his magic love,

' Ah hope not, youth, tho' practis'd as thou seem'st,
More than enough, in all those flattering arts
That false men use to guile unwary maids ;
Hope not to win my credence to a tale
So palpable and gross : we are but now,
Some moments past, first met, and me thou lov'st
(Shame on thy fabling tongue) dearer than life.'

Such enthusiastic love, generated in the slumber of a few moments by some celestial vision, may be admired as beautiful imagery for the decoration of a fairy tale, but appears to us far too fanciful for the sobriety of a drama, and much inferior to the natural progress of Curan's passion for the ' neatherd's maid,' which is delineated in Warner with exquisite beauty and simplicity.

The counter-plot, which Mr. M. has introduced, of Edwin and Editha, enlivens the piece, without diverting the attention from the main story ; it is somewhat unlucky, however, that the Danish envoy should appear in the holy hermit's presence, just as he had pulled off his beard—' a fine long white venerable beard, eighty year's growth I'll warrant it.' The character of the king's falconer is supported with a great deal of spirit ; and the drama is enriched with some beautiful descriptions ; we select the following of the valley of Hakeness : P. 217.

' *Sewold*.—And where shall I await thee ?

' *Curan*.—My best Sewold,

Thou know'st, when we did quit our anchor'd barks,
We cross'd a pleasant valley ; rather say
A nest of sister vales, o'erhung with hills
Of varied form and foliage ; every vale
Had its own proper brook, the which it hugg'd
In its green breast, as if it fear'd to lose
The treasur'd chrystal. You might mark the course
Of these cool rills more by the ear, than eye ;
For, tho' they oft would to the sun unfold
Their silver as they pass, 'twas quickly lost ;
But ever did they murmur. On the verge
Of one of these clear streams there stood a cell
O'ergrown with moss, and ivy ; near to which,
On a fall'n trunk, that bridg'd the little brook,
A hermit sat. Of him we ask'd the name
Of that sweet valley, and he call'd it Hakeness.
Thither my Sewold go, or pitch thy tent
Near to thy ships, for they are near the scene.
Nay, to the fleet I'll bear thee company,

And

And pass the coming night; so will the fawns
Think we have left their land, then, on the morrow,
With harp in hand, and wallet at my side,
I'll back to Whitby. Sewold fear me not
Surest success must crown our ripen'd plot.'

On the whole, we consider the volume before us as by no means likely to tarnish the lustre of Mr. M.'s celebrity. Old age, indeed, has now 'shower'd on his head the snows of time,' but it has not chilled his fancy, and we hope yet to have the pleasure of reviewing some farther effusions of this venerable bard.

ART. XII. *Peace, Ignominy, and Destruction: a Poem. Inscribed to the Honourable Charles James Fox.* Quarto. 17 p. second Edition. Price 1s. 6d. Rivingtons. 1797.

THE object of this poem is to whet the appetite for war, and "pour the sweet milk of concord into hell." Surely in a moment like the present, big with such destructive council, and such desolating evils, it is of the most ungrateful and superfluous nature! As an additional provocative, the author has depicted our enemies with all the savage features which could adorn a fiend; you would think they were the very

—Cannibals that each other eat,
The anthropophagi, and men whose heads
Do grow beneath their shoulders.

Historical truth is violated for the purpose of adding ignominy to insult, and the author has betrayed his ignorance in the impetuosity of his anger: P. 10.

'Time was when France preferr'd her learned name,
And wore the wreath bestow'd by classic fame:
Mark the dread change!—the cold immoral blast
Has chill'd the plants of Science as it pass'd,
Nipt the young thought just bursting from its fold,
And froze Instruction's current as it roll'd.

'See Education weeping on the ground;
Her globes, her torch, her emblems scatter'd round;
Her children all are fled!—the path, that leads
To her august abode, is chok'd with weeds:
She mourns her sabbaths and her rites suppress'd;
She mourns her silent hours' ignoble rest.
Who now appears the tutoress of youth,
To cheer the darken'd mind with beams of truth?
(With those clear rays which her bright noon adorn),
To streak and beautify her pupil's morn.'

Had the author been acquainted with the proceedings of the "National Institute," at Paris, and the "Lyceum of Arts," he would have learnt, that science was never patronized with more liberality, or education conducted with more care and ability, than at the present time.

Some of the lines in this poem are melodious and polished ; others, to use the author's own words, are

Coarse, unrefin'd, inelegantly keen,
The foul o'erflowings of self-tortur'd spleen.

On the whole, *as a composition*, it is very respectable.

ART. XIII. *A Sermon, preached before the University of Cambridge, by H. W. C — T, D. D. &c. Published by Request : and now, (for the sake of Freshmen and the Laity) by Request translated, into English Metre, by H. W. Hopkins, A. M. 8vo. 42 pages. Price 1s. Kearsley. 1796.*

It is surely a sad proof of the laxity of modern discipline, that within the venerable walls of our ancient universities, the grave discourses of grave doctors, gravely delivered from the pulpit and the press, should be liable to be wantonly travestied by any wag of a graduate, under-graduate, or freshman, who may wish to display his wit at the expense of his modesty. But, perhaps our lamentation is unnecessary: perhaps, no such wicked wit as H. W. Hopkins, A. M., is to be found within the hallowed precincts of academic ground. Be this as it may, the writer, whatever castigation he may deserve for his temerity, is entitled to some praise for a smart *jeu d'esprit*, written with great facility of versification. We shall copy the text, and a passage or two from the discourse ; leaving the reader to guess at the connexion.

' Curse not the king, no not in thought—nor curse
The man, who hath a long and weighty purse :
For courtly parrots will the secret chatter ;
And things with wings will hear, and tell the matter.

Ecclesiastes, x. 20.

P. 20.—' If an assembly, wise and grave,
Once, in a solemn manner, have
Declared: " That th' influence of the CROWN
" Has grown, still grows, should be brought down*!"
No wonder, that the thoughtless batch
Of vulgar souls a sound should catch,
In unison and harmony
With their innate depravity.
' 'Tis curious—but 'tis mournful too,
Th' eccentric *reveries* to view,
Ev'n of the wisest of the wise,
When driv'n by passion and caprice.
So far from th' influence of the crown
Be'ng over-great, or over-grown,

* * Our author alludes to that famous resolution of the house of commons, made towards the end of the american war.—We cannot, however, deem the allusion a libel on the *present* house of commons.

One scarce can think it adequate
To all the purposes of state⁺;
For, even now, its *solar* action
Has hardly great enough *attraction*
To draw, project, preserve and steer
Each *planet* in its proper sphere.

‘ For, to appeal to honest facts,
The king of England never acts
With a *dogmatic* ostentation,
Like kings of any other nation;
He never says, as well you know,
“ SIC VOLO,” or, “ SIC JUBEO⁺ ;”
Nor e’er exclaims, with heart so stoney,
“ VOLUNTAS STET, PRO RATIONE[†] .”
No, no.—He rules, with better sense,
By mild, parental IN-FLU-ENCE;
Or, if you like the *grosser* term
(In which I think there is no harm)
By mild CORRUPTION—which once gone,
The CONSTITUTION is O’ERTHROWN!

‘ Away, from ev’ry loyal mouth,
Be then that clamour, so uncouth,
About *reform*, and *diminution*
Of *influence*, in OUR constitution;
TWO SHIBBOLETHS §, which now for years
Have been resounded in our ears;
And, with most tragic declamation,
Re-echoed to a list’ning nation!
How gross the error, to believe
That *influence* can its *death* receive
By any hand—Destroy *one* shape,
Another, quickly, it will ape:
Combine, compound its permutations,
Varieties and fluctuations,
Just as you please, yet still ’tis plain,
Corruption somewhere must remain,
If in the *splendor* of a KING
Shine not this very precious thing;
Nor in the *air* and *dignity*
Of noble ARISTOCRACY;
Nor in the *courteous* winning tone,
That COMMONERS—sometimes—put on;

* Again, most excellent.

† Such is my will and order.

‡ Let will stand for reason.

§ The test-word by which the loyal gileadites detected the turbulent ephraimites; but here, by a figure of rhetoric, the case is inverted, and the *whig* ephraimites turn the TEST against *tory* gileadites. See Judges, chap. xii.’

Why, then, you must receive it still,
 From a Dutch burgo-master's will;
 Or from the democratic pride
 Of a more savage regicide!

P. 36.—'Beware, my brethren! ah! beware
 (For strong, tho' hidden, is the snare)
 Of making great or small *aggressions*
 Upon the people's *prepossessions*:
 Without *them*, the politic world
 Would soon be into chaos hurl'd.
 Be it OUR province to secure
 (As far as conscience will endure*)
 The prepossessions of the people
 In favour of the CROWN and STEEPLE.
 The man who from the vulgar pate
 Would *prejudice* exterminate,
 Is enemy to Church and State.'

ART. XIV. *The Epistle of Horace to the Pisos, on the Art of Poetry.*
Translated into English Verse. By William Clubbe, L. L. B. Vicar
 of Brandeston, Suffolk. Quarto. 42 pages. Price 2s. 6d. Ips-
 wich, Jermyn; London, Rivingtons. 1797.

THAT a translator of any part of the productions of Horace has to struggle with difficulties, if not of an insuperable, yet certainly of a very formidable nature, will be acknowledged on all hands. The allusions to forgotten characters and forgotten customs, in their own nature so obscure, are moreover so numerous, that it is almost impossible for a modern to preserve in his translation the spirit of the original; and the poet who should crawl "*circa vilem patulumque orbem*" might claim the praise of accuracy indeed, but it would scarcely be worth his acceptance. On this account, the wit, the elegance, and the raillery of Horace have usually been infused with more success into a paraphrase than a translation; this has also been the case with the writings of Juvenal; and Dr. Johnson's imitations of the third and tenth satires give weight to the opinion. A translation requires rather too close an attention to the original; in a paraphrase we can better accommodate to modern times the satire of antiquity.

The epistle to the Pisos, however, on the art of poetry, as it conveys precepts on a subject familiar to all nations and all ages, and as the "*cacoethes scribendi*" which it satirizes has raged from the augustan era with undiminished fury to the present moment, is encircled with fewer difficulties, and shaded with fewer obscurities, than the lyric or other satirical compositions of Horace. Mr. Clubbe, therefore, has judiciously selected this for a translation, and it appears to us that he has executed his task with considerable ability. We extract the following lines as a specimen of the rest:

* * Some consciences can endure a great deal.'

P. 39.—' Whatever, PISO ! you may yet intend,
Or have already done to serve your friend ;
Never, oh never, ask him to employ
The critic's talents in his fit of joy.
" Sublime ! delightful ! heavenly !" he will cry,
Turn pale, and weep, and dance with extacy.
As hireling mourners in a funeral shew
Will vent a louder and still louder woe,
Than those who from the soul affliction feel,
But strive their grief in silence to conceal ;
The flatterer so will over-act his part,
And beat the friend who praises from his heart.
' Princes by strength of wine their favourites try,
To see their humours in ebriety :
So you, my friend, if e're you write, beware
Of reynard's flattery and latent snare.
' To grave *Quintilius* recite your piece,
" Correct that line : and that, Sir, if you please."
Say you have tried it o'er and o'er again,
But tried to alter or improve in vain.—
Then would the critic tell you, past a doubt,
" Or work it o'er again, or blot it out."
His critical corrections still decline,
Or still defend the justness of the line ;
Short he would turn upon his heel, and say,
" Unrivall'd sing a poet your own way."
' The true and friendly critic will discard
The verse too weak, inelegant, or hard ;
Too pompous ornaments will clear away,
And on the clouded passage pour the day ;
The doubtful will in clearer order range,
And mark with nice distinction where to change :
An *Aristarchus* will not thus contend,
" Why for a trifle, should I hurt my friend ?
" No trifle, if to public ridicule,
" Such flattering praise expose him for a fool."
For who in sober sense, or proper wits,
Goes near this poet in his rhyming fits ?
As safe in contact with the plague to stand,
Or take Fanatic Phrensy by the hand :
The boys, indeed, give chace upon the view,
And fools incautious at his heels pursue.'

In many parts Mr. C.'s translation equals in fidelity, and excels in harmony that of Dr. Francis ; in some " the lines" appear " to labour, and the words move slow."

Our ear is offended with the repetition of such lines as the following :

- P. 6.—' Give a fair promise of sublimity.'
- P. 7.—' Conciseness ends in hard obscurity.'
- P. 11.—' Shall words then bloom in immortality.'
- P. 15.—' Or feign your own with due consistency.'

And

And in the extract we have given,

P. 39.—'To see their humours in ebriety.'

On the whole Mr. C. deserves our approbation; to use the words of his favourite author:

'—Ubi plura nitent in carmine, non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura.'

NOVELS.

ART. XV. *Memoirs of Emma Courtney.* By Mary Hays. 2 Vols. 12mo. 404 pages. Price 6s. in boards. Robinsons. 1796.

It is with pleasure that we divert our attention from the loose lascivious scenery, which imparts so dangerous a fascination to the pages of many a modern novel, and devote it to the chaste and simple beauties which the pencil of miss Hays has sketched. The character of Emma Courtney, an insulated unprotected orphan at nineteen, exhibits, in the progress of an imperious passion, an example, that sensibility, if it be the parent of our most refined enjoyments, may also give birth to the keenest anguish and the deepest distress. The dangerous consequences, which may result from the early unrestrained indulgence of this too exquisite feeling, are displayed with additional effect from the strong philosophic mind of her who bends under its influence; with an understanding highly cultivated, with powers for deep reflection, and a soul accustomed to contemplate the fine characters which existed 'in those glorious times of Greece and Rome, when wisdom, virtue, and liberty, formed the only triumvirate *,' Emma Courtney struggles with an ill-fated passion and submits. Unable to stem the torrent of her emotions, or rising superiour to the prejudices of the world, and fearless that the ingenuous avowal of an ardent but a chaste affection can discredit her heart, or alienate the esteem of the man she loves, on the morning of Augustus Harley's departure from his mother's house, where Emma then resided—'I awaited him in the library with a beating heart, and put into his hands a paper: read it not, said I in a low and almost inarticulate tone of voice, till arrived at the end of your journey.' After a long tedious lapse of time, in which a cold mysterious reserve and occasional marks of deep and strong emotion had chequered the behaviour of Augustus, and swelled the heart of Emma, 'almost to bursting,' they meet again, at Mrs. Harley's house, to perform the funeral rites of that amiable woman. We will indulge our readers with the interesting scene which accidentally followed; Vol. II. P. 133.

'The house of my deceased friend was sold, and the effects disposed of. On the day previous to their removal, and the departure of the family for London, I stole into the library, at the close of the evening, to view, for the last time, the scene of so many delightful, so many afflictive, emotions. A mysterious and sacred enchantment is spread over every circumstance, even every inanimate object, connected with the affections. To those who are strangers to these delicate, yet powerful sympathies, this may appear ridiculous—but the sensations are not

* See Chesterfield's preface to Hammond's elegies.

the less genuine, nor the less in nature. I will not attempt to analyse them; it is a subject upon which the language of philosophy would appear frigid, and on which I feel myself every moment on the verge of fanaticism. Yet, affections like these are not so much weakness, as strength perhaps badly exerted. Rousseau was right, when he asserted, that, "Common men know nothing of violent sorrows, nor do great passions ever break out in weak minds. Energy of sentiment is the characteristic of a noble soul."

"I gazed from the windows on the sarubbery, where I had so often wandered with my friends—where I had fondly cherished so many flattering, so many visionary prospects. Every spot, every tree, was associated with some past pleasure, some tender recollection. The last rays of the setting sun, struggling from beneath a lowering cloud, streamed through its dark bosom, illumined its edges, played on the window in which I was standing, and gilding the opposite side of the wainscot, against which the picture of Augustus still hung, shed a soft and mellow lustre over the features. I turned almost unconsciously, and contemplated it with a long and deep regard. It seemed to smile benignly—it wore no traces of the cold austerity, the gloomy and inflexible reserve, which now clouded the aspect of the original. I called to my remembrance a thousand interesting conversations—when

"Tuned to happy unison of soul, a fairer world, of which the vulgar never had a glimpse, displayed its charms."

Absorbed in thought, the crimson reflection from the western clouds gradually faded, while the deep shades of the evening, thickened by the appearance of a gathering tempest, involved in obscurity the object on which, without distinctly perceiving it, I still continued to gaze.

"I was roused from this reverie by the sudden opening of the door. Some person, whom the uncertain light prevented me from distinguishing, walked across the room, with a slow and solemn pace, and, after taking several turns backwards and forwards, reclined on the sofa, remaining for some time perfectly still. A tremor shook my nerves—unable either to speak, or to move, I continued silent and trembling—my heart felt oppressed, almost to suffocation—at length, a deep, convulsive sigh, forced its way.

"My God!" exclaimed the person, whose meditations I had interrupted "what is that?"

"It was the voice of Mr. Harley, he spoke in a stern tone, though with some degree of trepidation, and advanced hastily towards the window against which I leaned.

"The clouds had for some hours been gathering dark and gloomy. Just as Augustus had reached the place where I stood, a flash of lightning, pale, yet vivid, glanced suddenly across my startled sight, and discovered to him the object which had alarmed him.

"Emma," said he, in a softened accent, taking my trembling and almost lifeless hand, "how came you here, which way did you enter?"

"I answered not—Another flash of lightning, still brighter, blue and sulphureous, illuminated the room, succeeded by a loud and long peal of thunder. Again the heavens seem to rend asunder and discover a sheet of livid flame—a crash of thunder, sudden, loud, short, immediately followed, bespeaking the tempest near. I started with a kind

kind of convulsive terror. Augustus led me from the window, and endeavoured, in vain, to find the door of the library—the temporary flashes, and total darkness by which they were succeeded, dazzled and confounded the sight. I stumbled over some furniture, which stood in the middle of the room, and unable to recover my feet, which refused any longer to sustain me, sunk into the arms of Augustus, suffering him to lift me to the sofa. He seated himself beside me, the storm continued; the clouds, every moment parting with a horrible noise, discovered an abyss of fire, while the rain descended in a deluge. We silently contemplated this sublime and terrible scene. Augustus supported me with one arm, while my trembling hand remained in his. The tempest soon exhausted itself by its violence—the lightning became less fierce, gleaming at intervals—the thunder rolled off to a distance—its protracted sound, lengthened by the echoes, faintly died away; while the rain continued to fall in a still, though copious, shower.

“ My spirits grew calmer, I gently withdrew my hand from that of Mr. Harley. He once more enquired, but in a tone of greater reserve, how I had entered the room without his knowledge? I explained, briefly and frankly, my situation, and the tender motives by which I had been influenced.

“ It was not possible,” added I, “ to take leave of this house *for ever*, without recalling a variety of affecting and melancholy ideas—I feel, that I have lost *my only friend*.”

“ This world,” said he, “ may not unaptly be compared to the rapids on the American rivers—We are hurried, in a frail bark, down the stream—It is in vain to resist its course—happy are those whose voyage is ended!”

“ My friend,” replied I in a faltering voice, “ I could teach my heart to bear your loss—though, God knows, the lesson has been sufficiently severe—but I know not how, with fortitude, to see you suffer.”

“ Suffering is the common lot of humanity—but, pardon me, when I say, your conduct has not tended to lessen my vexations!”

“ My errors have been the errors of *affection*—Do they deserve this rigor?”

“ Their source is not important, their consequences have been the same—you make not the allowances you claim.”

“ Dear, and severe, friend!—Be not unjust—the confidence which I sought, and merited, would have obviated”—

“ I know what you would alledge—that confidence, you had reason to judge, was of a painful nature—it ought not to have been extorted.”

“ If I have been wrong, my faults have been severely expiated—if the error has been *only mine*, surely my sufferings have been in proportion; seduced by the fervour of my feelings; ignorant of your situation, if I wildly sought to oblige you to chuse happiness through a medium of my creation—yet, to have assured *yours*, was I not willing to risque all my own? I perceive my extravagance, my views were equally false and romantic—dare I to say—they were the ardent excesses of a generous mind? Yes; my wildest mistakes had in them a dignified mixture of virtue. While the institutions of society war against nature and happiness, the mind of energy, struggling to emancipate itself, will entangle itself in error”—

“ Permit

"Permit me to ask you," interrupted Augustus, "whether, absorbed in your own sensations, you allowed yourself to remember, and to respect, the feelings of others?"

"I could no longer restrain my tears, I wept for some moments in silence—Augustus breathed a half-suppressed sigh, and turned from me his face.

"The pangs which have rent my heart," resumed I, in low and broken accents, "have, I confess, been but too poignant! That lacerated heart still bleeds—we have neither of us been guiltless—*Alas! who is?* Yet in my bosom, severe feelings are not more painful than transient—already have I lost sight of your unkindness, (God knows how little I merited it!) in stronger sympathy for your sorrows—whatever be their nature! We have both erred—why should we not exchange mutual forgiveness? Why should we afflict each other? Friendship, like charity, should suffer all things and be kind!"

"My mind," replied he coldly, "is differently constituted."

"*Unpitying man!* It would be hard for us, if we were all to be judged at so severe a tribunal—you have been a *lover*," added I, in a softer tone, "and can you not forgive the faults of *love*?"

He arose, visibly agitated—I also stood up—my bosom deeply wounded, and, unknowing what I did, took his hand and pressed it to my lips.

"You have rudely thrown from you a heart of exquisite sensibility—you have condemned my love, and you disdain my friendship—is it brave, is it manly," added I wildly—almost unconscious of what I said—forgetting at the moment his situation and my own—"thus to triumph over a spirit, subdued by its affections into unresisting meekness?"

He broke from me, and precipitately quitted the room.

I threw myself upon the floor, and, resting my head on the seat which Augustus had so lately occupied, passed the night in cruel conflict—a tempest more terrible than that which had recently spent its force, shook my soul! The morning dawned, ere I had power to remove myself from the fatal spot, where the measure of my afflictions seemed filled up.—Virtue may conquer weakness, but who can bear to be despised by those they love! The sun darted its beams full upon me, but its splendour appeared mockery—hope and joy were for ever excluded from my benighted spirit. The contempt of the world, the scoffs of ignorance, the contumely of the proud, I could have borne without shrinking—but to find myself rejected, condemned, scorned, by him with whom, of all mankind, my heart claimed kindred; by him for whom my youth, my health, my powers, were consuming in silent anguish—who, instead of pouring balm into the wound he had inflicted, administered only corrosives!—*It was too painful.* I felt, that I had been a lavish prodigal—that I had become a wretched bankrupt; that there was but *one way* to make me happy, and *a thousand* to make me miserable! Enfeebled and exhausted, I crawled to my apartment, and, throwing myself on the bed, gave a loose to the agony of my soul.

The tale which these volumes contain is extremely simple, and is enriched with several affecting scenes; we cannot however give an *unqualified* approbation of the characters as entirely natural. We scarcely believe the possibility of an attachment existing unabated for so many years as that of Emma Courtney for Augustus Harley, chilled with such

such indifference and almost aversion on his part, as her's was. If it were natural, with such strong emotions, at first to avow the passion, it was certainly much otherwise to tease him with her neglected love; and, after the appeal to his passions had proved ineffectual, to attack his principles, and argue, on the ground of utility, that it was incumbent on him to return the attachment. Nor do we see any reason why Augustus should keep secret his marriage from her, who could claim his confidence, though she could not wring from him an avowal of his love. We were hurt at Emma's marriage with Montague; gratitude is hardly a principle sufficiently powerful to sanction it; and, however necessary it might be for the catastrophe which succeeds, is by no means natural; neither indeed are we informed of any motive which Montague could have for the murder of his bastard babe. Notwithstanding these objections, which after all may be of questionable validity, we are much pleased with the performance.

The authoress has made it the vehicle of much good sense and much liberal principle. In this novel—if we may be allowed the allusion—like the library in Mr. Harley's cottage, 'nothing seems costly, yet neatness, order, and taste, appear through the whole apartment, bespeaking the elegant and cultivated mind of the owner.' L. M. S.

ART. XVI. *The German Miscellany, consisting of Dramas, Dialogues, Tales and Novels, translated from that Language.* By A. Thompson, Author of a Poem on Whist, &c. 12mo. 282 pa. Price 3s. sewed. Perth, Morisons; London, Vernon and Hood. 1796.

THE translator of this miscellany justly observes, in a prefixed advertisement, 'that to endeavour to recommend his pieces, by a long preliminary dissertation, would be an attempt either vain or superfluous. If they have merit, it will speak for itself—if none, it is in vain to speak for them.' Should this specimen be favorably received, he has, he informs us, 'a sufficient store of original pieces beside him, to furnish several volumes of the same entertainment.' The present collection consists of a comedy, entitled *The Indians in England*, by president Kotzebue. *The Nutshell*, a Tale. *Bianca Cappello*, a dramatic Narrative. *The History of Lamberg*. And *The German Theatre at Venice*, from Meissner's Sketches. The comedy, though somewhat prolix, has merit. The character of Gurli, the daughter of Kaberdar, the indian prince, is rendered particularly interesting by a happy mixture of tenderness, playfulness, and simplicity: perhaps the latter quality is carried a little too far, when she talks of marrying her female friend Liddy. The generosity of Robert, the sailor, is liable to the same objection, and degenerates into thoughtless folly, when he is described as bestowing five thousand pounds, the whole product of his voyage, upon a ship-wrecked dutchman, 'who (in the language of the author) had lost every thing but his life, and the honour of a sailor; and at home sat his young wife, and three small children, who had not a morsel to put into their mouths.' While, at the same time, Robert's father and mother were in want and distress, anxiously waiting the fortunate return of their son. Virtue thus overstrained, loses it's nature, and becomes weakness or vice. The tale of the *Nutshell* is an ingenious exemplification of the observation which introduces it. 'Slight and almost

almost insensibly slender are the threads of the spider, or the web of the silkworm; but much slighter, and infinitely more slender, are those threads by which the fates of mankind are sometimes connected, and sometimes entangled.' The stories of Bianca Capello, and of Lambert, are less interesting, and injudiciously left unfinished by the translator.

The German Theatre at Venice, an entertaining and curious anecdote, affording an excellent lesson for the cure of national vanity, has already appeared in the 'Varieties of Literature.'

ART. XVII. *The Contradiction.* By the Rev. William Cole. 12mo. 248 pa. Price 5s. in boards. Cadell and Davis. 1796.

THIS is a wild performance, neither grave, humorous, nor sentimental; the characters are not very interesting, or are the incidents very striking: however the employment of writing it might amuse the leisure hours of the author, we dare not promise the public much amusement for the leisure hours they may employ in reading it.

TRANSACTIONS OF SOCIETIES.

ART. XVIII. *Philosophical Transactions of the Royal Society of London, for the Year 1796. Part II.*

Art. XIII. *Observations of the diurnal variation of the magnetic needle at Fort Marlborough, in the island of Sumatra.* By John Macdonald, esq.—The diurnal variation, or variation of the needle by heat and cold, is a small variation of the general variation, amounting only to a few minutes of a degree in the same place, at different hours of the same day. This sort of variation is only discoverable by nice observations. It seems to have been first publicly mentioned by the ingenious Mr. Geo. Graham, who made several observations on this kind of variation, in the years 1722 and 1723; professing himself however ignorant of the cause of the phenomena he had observed.—About the year 1750, Mr. Wargentin, secretary of the Swedish academy of sciences, took notice both of the regular diurnal variation of the needle, and also of it's being disturbed at the time of the aurora borealis.—About the year 1756, Mr. Canton commenced a series of observations, amounting to near 4000, with an excellent variation-compass; of about nine inches diameter. The number of days on which these observations were made was 603, and the diurnal variation on 574 of them was regular, so as that the absolute variation of the needle westward was increasing from about eight or nine o'clock in the morning, till about one or two in the afternoon, when the needle became stationary for some time; after that, the absolute variation westward was decreasing, and the needle came back again to it's former situation, or nearly so, in the night, or by the next morning. The diurnal variation is irregular when the needle moves slowly eastward in the latter part of the morning, or westward in the latter part of the afternoon; also when it moves much either way after night, or suddenly both ways in a short time. These

These irregularities seldom happen more than once or twice in a month, and are always accompanied, as far as Mr. Canton observed, with an aurora borealis. Mr. Canton lays down, and evinces by experiment, the following principle, viz. that the attractive power of the magnet will decrease while it is heating, and increase while it is cooling. He then proceeds to account for both the regular and irregular variation. It is evident, says he, that the magnetic parts of the earth in the north, on the east side, and on the west side of the magnetic meridian, equally attract the north end of the needle. If then the eastern magnetic parts be heated faster by the sun in the morning, than the western parts, the needle will move westward, and the absolute variation will increase: when the attracting parts of the earth on each side of the magnetic meridian have their heat increasing equally, the needle will be stationary, and the absolute variation will then be greatest; but when the western magnetic parts are either heating faster, or cooling slower, than the eastern, the needle will move eastward, or the absolute variation will decrease; and when the eastern and western magnetic parts are cooling equally fast, the needle will again be stationary, and the absolute variation will then be least. By this theory, the diurnal variation in the summer ought to exceed that in winter; and accordingly it is found by observation, that the diurnal variation in the months of June and July is almost double of that in December and January. Mr. Canton annexed to his paper on this subject a complete year's observations; from which it appears, that the diurnal variation increases from January to June, and decreases from June to December.—The late Dr. Lorimer too made some ingenious observations on this subject. It must be allowed, says he, according to the observations of several ingenious gentlemen, that the collective magnetism of this earth arises from the magnetism of all the ferruginous bodies contained in it, and that the magnetic poles should therefore be considered as the centres of the powers of those magnetic substances. These poles must therefore change their places according as the magnetism of such substances is affected; and if, with Mr. Canton, we allow, that the general cause of the diurnal variation arises from the sun's heat in the forenoon and afternoon of the same day, it will naturally occur, that the same cause, being continued, may be sufficient to produce the general variation of the magnetic needle for any number of years. For we must consider, that ever since any attentive observations have been made on this subject, the natural direction of the magnetic needle in Europe has been constantly moving from east to west, and that in other parts of the world it has continued its motion with equal constancy.

This short account of the diurnal variation of the magnetic needle it seemed necessary to premise, to the analyzing Mr. Macdonald's observations. It seems indeed, that these have been made with sufficient care and accuracy, and that they add considerably to the right understanding of this curious subject. 'It appears from these observations,' says Mr. M., 'that the east variation diurnal of the variation, increased from about seven in the morning

ing till five in the afternoon, and that it decreased till seven in the morning. It has been remarked, that heat weakens the magnetic virtue, and that cold strengthens it. Supposing, with the great Halley, the existence of four magnetic poles, by blending this supposition with the above principle, well ascertained, attempts have been made to account for the diurnal variation of the variation. The south-east magnetic pole being less heated in the morning, either by the sun or by subterraneous fire, than towards noon, and in the afternoon, and being at the same time, by passing through the meridian of Celebes, nearer Sumatra than the south-west magnetic pole, it draws to it in the morning the south end of the magnetic needle more powerfully than the other attracts; and consequently the variation diurnal of the variation ought to be, and actually is, less in the morning than in the afternoon. In the progress of the day, the south-east magnetic pole having become heated, and the south-west pole being at the same time less heated, attracts the south end of the magnetic needle more powerfully than the other does; and hence the east diurnal variation of the variation is greater in summer than in winter. This seems to point out heat acting on magnets in the earth, as its efficient cause.'

Mr. M. gives a minute description of his apparatus and method of observing, and subjoins tables of observations for the best part of a year.

ART. XVI. *Newton's binomial theorem legally demonstrated by algebra.* By the Rev. William Sewell, A. M. — The binomial theorem is one of the most celebrated of Newton's discoveries, and has been productive of more important improvements in mathematics than perhaps any other that has been made. So far as integral powers and exponents extend indeed, this theorem in some sort was known many ages before; as is fully shown by Dr. Hutton, both in the introduction to his mathematical tables, and in his tracts. But it was the genius of Newton that generalized the theorem, and extended it to roots, or all powers with fractional exponents. The truth of this method however was long known only by trial in particular cases, and by induction from analogy. Nor does it appear, that even Newton himself ever attempted any direct proof of it. But various demonstrations of this theorem have been since given by the more modern mathematicians, of which some are by means of the doctrine of fluxions, and others, more legally, by the pure principles of algebra only.

One of the first demonstrators of this theorem was Mr. James Bernoulli; his demonstration, inserted in his ingenious little work called *Ars Conjectandi*, and being a strict demonstration of the theorem in the case of integral and positive powers, is to this effect. Supposing the theorem to be true in any one power, as for instance, in the cube, it must be true in the next higher power; which he demonstrates. But it is true in the cube or 3d power, in the 4th, 5th, 6th, or 7th power; as will easily appear by trial, that is by actually raising those powers by continual multiplications: therefore it is true in all the higher powers. All this is shown by Bernoulli in a regular and legitimate manner, from the principles

of common multiplication only, and without the help of fluxions. But he could not extend his proof to the other cases of the binomial theorem, in which the powers are fractional. And this demonstration has been copied by Mr. John Stewart, in his commentary on Newton's quadrature of curves; to which he has added, from the principles of fluxions, a demonstration of the other case, for roots or fractional exponents.

In No. 230 of the Philosophical Transactions, for the year 1697, is given a theorem, by Mr. De Moivre, in imitation of the binomial theorem, which is extended to any number of terms, and thence called the multinomial theorem; which is a general expression in a series, for raising any multinomial quantity to any power. His demonstration of the truth of this theorem is independent of the truth of the binomial theorem, and contains in it a demonstration of this theorem as a subordinate proposition, or particular case of the other more general theorem. And this demonstration may be considered as a legitimate one, for pure powers, founded on the principles of multiplication, that is, on the doctrine of combinations and permutations. And it proves, that the law of the continuation of the terms must be the same in the terms not computed, or not set down, as in those that are actually written down.

Mr. Landen gave an investigation of the binomial theorem, in his *Discourse concerning the Residual Analysis*, printed in 1758, and in the *Residual Analysis* itself, printed in 1764. The investigation is deduced from this lemma, viz. if m and n be any integers, and $q = \frac{v}{x}$, then is (putting $\frac{m}{n} = a$) $\frac{x^a - v^a}{x - v} = x^{a-1} \times \frac{1 + q + q^2 + q^3 \dots (m)}{1 + q^a + q^{2a} + q^{3a} \dots (n)}$: which theorem is made the principal basis of his Residual Analysis.

Another algebraical demonstration is given by Dr. Hutton, in his tracts, which embraces all the cases of fractions, and even the very form of the series, as to the powers of x in the terms, as well as the coefficients of them. In his demonstration, the fractional binomial is $(1+x)^{\frac{1}{n}}$: then if p, q, r be the coefficients of any three terms in succession; and if $\frac{q}{p} = \frac{r}{q}$, then will $\frac{q - r}{b + n} = r$: which is the property in question, and which he proves generally.

Mr. Baron Maseres has also given an investigation, at large, of the same theorem, in the case of integral exponents, in a book published in octavo, anno 1795, on the doctrine of permutations and combinations. And, in the Philosophical Transactions, vol. xlii, is a like demonstration by Mr. Castillioni, in both the cases of integral and fractional powers; deducing the former from the doctrine of the combinations of quantities, and the latter from the former by means of the multinomial theorem.

Lastly, in the Philos. Trans. for 1795, Art. xvi, another demonstration of both the cases is given, in a very operose manner, by

by arguments of induction drawn from the nature of the multiplication of series.

The present demonstration of Mr. Sewell is very neat and concise, and occupies only two pages of the volume; but it can hardly be said to be new in it's principles, being very similar to Mr. Landen's demonstration, described above.

ART. XIX. *On the periodical star α Herculis; with remarks tending to establish the rotatory motion of the stars on their axes. To which is added a second catalogue of the comparative brightness of the stars. By William Herschel, L.L.D. F.R.S.*—One of the benefits to astronomy resulting from Dr. H.'s improvement of the telescope is that of an observed alternate increase and decrease in the brightness of certain stars, whence they have been called periodical stars. Several instances of this kind of change in the appearance of the stars have been perceived by Dr. H. in the course of his assiduous observations, one more instance of which is that of the star above-mentioned, viz. α Herculis, or the brightest star in Hercules, being the star in the head of that constellation, and of the 2d magnitude. It is probable, that all the stars, like the sun, have dark spots or parts on their surface, some more and some less in their number and extent; and that they all have a rotatory motion about an axis. This being the case, it follows that, by revolving on it's axis, the star will have every part of it's surface turned towards us periodically, in the course of each rotation. Hence then, if a considerable quantity of dark part be accumulated together on one side of the surface, it may be so great, that when that side is turned toward us, the general lustre of the star may appear to be much diminished, and so the star become periodical. Then, by a continued and regular series of observations, for a sufficient time, there will be observed the gradual increase in the lustre of the star, with the day or hour when it becomes brightest, and then the gradual diminution of lustre, with the like day or hour, when it becomes least bright. Hence the time or duration from one of these days of greatest brightness to another, becomes known: which is a proof at once, both of a rotation on the star's axis, and the quantity or period of that rotation. In this way it has been discovered, that the period of the sun's revolution is twenty-seven days and a half; and thus, in the present instance, Dr. H. has determined, that the period of the star α Herculis is a duration of sixty days and a quarter.

'The discovery of the period of α Herculis furnishes me,' says Dr. H. 'with an opportunity to say a few words upon the subject, as every addition to the list of periodical stars increases our knowledge of the construction of the celestial bodies. Not so much because now one star more is known to be subject to periodical changes in its lustre; for this would indeed be of no great consequence. But we ought not to be satisfied with merely inrolling this circumstance among the list of facts we are acquainted with. The rotatory motion of stars upon their axes is a capital feature in their resemblance to the sun. It appears to me now, that we cannot refuse to admit such a motion, and that indeed it may be as evidently proved as the diurnal motion of the earth,

‘ Dark spots, or large portions of the surface, less luminous than the rest, turned alternately in certain directions, either towards or from us, will account for all the phenomena of periodical changes in the lustre of the stars, so satisfactorily, that we certainly need not look out for any other cause. Let us, however, take a review of any objections that might be made.

‘ The periods in the change of the lustre of Algol, β Lyrae, δ Cephei, and γ Antinoi, are short; being only 3, 5, 6, and 7 days respectively: those of α Ceti, the changeable star in Hydra, and that in the neck of the Swan are long, amounting to 331, 394, and 497 days. Will not a doubt arise whether the same cause can be admitted to explain indiscriminately phenomena that are so different in their duration?

‘ To this it may be answered, that the whole force of the objection is founded upon our very limited acquaintance with the state of the heavens. Hitherto we have only had seven stars whose periodical changes have been determined. No wonder then that proper connections between their different periods were wanting. But let us now place α Herculis among the list, which is not less than sixty days in performing one return of its changes. Here we find immediately, that the step from the rotation of α Herculis to that of α Ceti, is far less considerable than that from the period of Algol to the rotation of α Herculis; and thus a link in the chain is now supplied, which removes the objection that arose from the vacancy.

‘ There is, however, another instance of a slow rotatory motion; and it is doubly instructive upon this occasion. In one of my former papers it has been shewn, that the 5th satellite of Saturn revolves on its axis in seventy-nine days; this not only shews that very slow rotatory motions take place among the celestial bodies; but from the arguments that were brought to prove its rotation, which I believe no astronomer will oppose, we are led to apply the same reasoning to similar appearances among the fixed stars. A variation of light, owing to the alternate exposition of a more or less bright hemisphere of this periodical satellite, plainly indicates that the similar phenomenon of a changeable star, arises from the various lustre of the different parts of its surface, successively turned to us by its rotatory motion.

‘ The rotations of the sun and moon, and of several of the planets, become visible in a telescope by means of the spots on their surfaces; the remote situation and smallness of the 5th satellite of Saturn, leave us without this assistance; but what we can no longer perceive, with our best optical instruments, we now supply by rational arguments. The change in the light of the satellite proves the rotation; and the rotation, once admitted, proves the existence of spots, or less luminous regions on its surface, which at setting off were only hypothetical. In the same manner a still more extended similarity between the sun and the stars offers itself, by the spots that now must also be admitted to take place on their surfaces, as well as on that of the sun.’

P. 483. Art. xx. *Abstract of a register of the barometer, thermometer, and rain, at Lynden, in Rutland, 1795, by Tho. Barker, esq.*
—This is a communication similar to what this gentleman has annually

annually made, for many years past. It contains the highest and lowest state of the barometer in every month, with the mediums between them: also, the same for a thermometer within the house, and for another without; with the quantity of rain at that place for every month of the year. From which it appears, that the greatest height of the barometer was, in february, 30,17 inches, and the least height, in march, only 28,15, being a difference of rather more than two inches: the medium of the whole year being 29,42. The greatest degree of the thermometer within was, in august, 71, and the lowest, in january, was 25; while the greatest height of that without, was, in august, 84, and the least height, in january, was 14. The whole quantity of rain being $21\frac{4}{5}$ inches.

The remaining papers will be reviewed in a future number. N.M.

THEOLOGY.

ART. XIX. *An Essay on the Folly of Scepticism; the Absurdity of dogmatizing on religious Subjects; and the proper Medium to be observed between these two Extremes.* By W. L. Brown, D.D. Principal of the Mareschal College, Aberdeen, and successor to the late celebrated Dr. George Campbell. Small 8vo. 192 pages. Price 3s. sewed. Edinburgh, Mudies; London, Crosby. 1796.

"Est modus in rebus; sunt certi denique fines,

"Quos ultra citraque nequit consistere rectum:"

SUCH was, long ago, the observation of that pleasant moralist, Horace: and such is the sentiment which guides the ingenious author of the present essay, in his laudable attempt, to point out the due medium between scepticism and dogmatism. Dr. Brown laments that men are so commonly in extremes, particularly in their opinions on philosophical and theological subjects; that, on the one hand, some believe, without evidence, whatever has the sanction of antiquity and general currency; while, on the contrary, some object to the plainest truths, and even call in question every principle upon which belief and conviction can rest. Each extreme he considers as fatally injurious to the cause of virtue and truth; and he writes the present essay, with the hope of contributing towards the exploding of these extremes, by exposing their folly.

The essay is divided into three parts. In the *first* part, the author takes an historical view of the rise and progress of scepticism; enumerates several different kinds of scepticism, and treats of its nature and genius, its causes, objects, and effects. The abuse of the principle laid down by Socrates, of the weakness of the human intellect, is traced through the greek schools, to the christian sects; and to modern philosophers, who have taught the necessity of universal doubt, before any certainty can be attained. Scepticism, it is remarked, has been employed both in attacking and defending the foundations of morality and religion, varying according to the different views of its professors: it rejects all evidence short of absolute demonstration; it originates in a weak judgment, an excessive love of distinction, a corrupted heart, or indolence; it aims at introducing universal doubt and indifference, and tends to establish universal ignorance, and undermine the foundations of virtue and happiness; it confounds men's ideas of

right and wrong, truth and error; it renders men troublesome, if not dangerous members of society; and it introduces a habit of obstinacy and pride, extremely difficult to be corrected.

On the other side, Dr. B., in the *second* part, explains the nature of dogmatism, and considers its origin and its effects. By dogmatism he understands, adopting opinions without adequate evidence, maintaining them with inflexible rigidity, regarding them as the infallible standard of truth, and enforcing them upon others with intolerant violence.

Dogmatism is shown to be derived from conceit and presumption; to lead to flagrant injustice, in the invasion of the unalienable right of private judgment; to obstruct scientific religious improvement, and to destroy the very nature of religion, which implies the voluntary assent of the understanding, and consent of the heart. In fine, all the corruptions, which have disgraced christianity, are asserted to have been produced by dogmatism: by a desire of being wiser above what has been revealed, and of passing men's own fancies on the world for the dictates of divine wisdom.

The *third* part of this essay inquires how a person may avoid the two extremes of scepticism and dogmatism, in forming and maintaining his own opinions; and what is the most effectual and desirable method of discouraging the prevalence of either of these extremes in the world. To the former question, the essayist's answer is, Cultivate that spirit of candour and moderation, which will produce an aversion to both extremes: in reply to the second, he recommends the more general and regular study of the principles of natural religion, and the evidences and doctrines of divine revelation, and the exercise of unequivocal and universal toleration.

The following passage, on the manner in which scepticism has sometimes been strangely employed in aid of implicit faith, may serve as a specimen.

P. 17.—“When the votaries of the church of Rome plainly saw that it was impossible for them to hold their ground, when assailed by the arms of just argument, they endeavoured to turn, against their enemies, their own battery. Accordingly, they, who had at first strenuously opposed the freedom of enquiry, endeavoured, at last, to push it to the utmost length. They set themselves to dispute every criterion of truth, every foundation of knowledge, every improvement of the human faculties. In this it was their design to evince the imbecillity of human reason, and its total incapacity to arrive at truth; and, consequently, the necessity of acquiescing in some other guide; viz, implicit faith in the decrees of the romish church, however repugnant to the evidence of sense and reason, the futility of which scepticism had thus established. Of this number La Motte Vayer, and the celebrated Huet, whose inconsistency, after having endeavoured in his *Demonstratio Evangelica* to establish the divine origin of christianity on the most solid principles of reason, was exceedingly glaring. Others of the romish communion aimed at overturning the authority of reason, in order to substitute in its place certain mystical feelings, impressed, as they pretended, by divine inspiration, and which were the only infallible criteria of right and wrong, of truth and error. Of this class was the famous Jerom Hrynhaym, who carried his sceptical extravagance so far, as to assert, that he could not be positive that *four did not make six, and six four*; that, *a whole was equal to its parts*; or, *that a thing*

Lindsay's *Sermon on the Death of the Rev. Dr. Fordyce.* 1879

a thing could not both be, and not be, at one and the same time. He also rejected every information of sense; and maintained, that the apostles who saw, conversed, and ate with our Saviour, acquired the certainty of all this, not so much by their senses, which might deceive them, as by mere faith.'

Though we do not find in this essay any attempt to obviate the doubts of sceptics, by establishing a criterion of truth, and ascertaining the foundations and limits of human knowledge; and though we must confess, that we observe, in many passages, a degree of vehemence against the sceptics, which might tempt us to class the author among the dogmatists; we, nevertheless, see much to admire in the performance; and recommend it to our readers, as an excellent specimen of neat, methodical composition; and as containing a variety of just and useful observations on a subject of great practical importance.

ART. XX. *A Sermon preached at Monkwell-street Meeting-house, October 16, 1796, on Occasion of the Death of Dr. James Fordyce, formerly Pastor of the Congregation worshipping in that Place, who died at Bath, October 1st, aged 76.* By James Lindsay. 8vo. 66 pages. Price 1s. 6d. Johnson. 1797.

DR. FORDYCE, who was for many years eminently distinguished as an eloquent preacher, and whose writings, especially his Sermons to Young Women, have been much, and deservedly, read and admired, and have, it may be presumed, contributed materially to promote the interests of virtue and piety, was certainly entitled to a public and honourable testimony at his death. This debt of justice and gratitude is very properly and handsomely discharged by his successor, Mr. Lindsay, in this sermon, in which the dignity and utility of the character of a christian ministry are well displayed, and the respect, to which faithful ministers are entitled, is established upon the only true grounds, the usefulness of their labours, and the exemplary goodness of their characters. The adventitious distinction, which the clergy have derived from civil establishments, Mr. L. considers as inconsistent with the design and spirit of christianity. Of Dr. Fordyce, after refuting a calumny, lately circulated, towards the close of life, that he had renounced christianity, Mr. L. gives a brief biographical memoir, from which we shall copy two or three passages.

P. 45. 'In 1760 he was unanimously invited, by the society of protestant dissenters worshipping in this place, to be co-pastor with, and eventually successor to Dr. Lawrence, then aged and infirm; upon whose death, which happened soon after, he became sole pastor, and continued to discharge the duties of that office till Christmas 1782, when his health, which had long been declining, rendered it necessary in his own opinion, and that of medical men, to discontinue his public services. He had not preached long at Monkwell-street, when his pulpit talents attracted general attention, and procured him general admiration. The number of the society was rapidly increased, and he preached for several years, with the powers of eloquence, and the fervour of piety, to an audience always crowded, often overflowing.'

His hearers (P. 46.) 'found, that his public services, instead of suffering any abatement of excellence, were rendered more valuable by that growing experience and matured judgment, which are the result

of years and reflexion. They will recollect with pleasure, as long as they live, the important matter of which his discourses were composed, the impressive manner in which they were delivered, and the striking effect which they frequently produced. They will recollect how admirably he unfolded the great scheme of revelation; how sublimely he described the dignity, and how tenderly the condescension, of that divine person by whom it was completed; with what perspicuity he explained the nature of duty, and with what energy he enforced its practice; with what powers of persuasion he allured the young to the love of virtue; with what solemnity he warned them against the danger of dissipation and irreligion, to which they were exposed in a licentious age and luxurious city.

His writings (p. 49.) 'have been extensively read, generally approved, and some of them translated into several european languages. In point of elegance and taste, they are excelled by few; in point of moral tendency, by none; and when I have said this, I need add nothing more, but that I wish a complete edition of his works were printed, and that every person, especially every young person in my hearing, were acquainted with them. With respect to his theological sentiments, they were in no extreme;—liberal, as I account them; but perhaps not such as would be deemed worthy of that character by some in our day, who are outrageous for liberality.

' His mind, however, held on in that progress, which an inquisitive mind generally does. His liberality increased with his age; yet without any of those very rapid transitions in sentiment, which are the indications of rash decision, rather than of sober inquiry;—of a light imagination, rather than a solid judgment.

' But whatever different men thought, or may now think of his religious tenets, of his piety there was, and there could be, only one opinion. It shone in all his writings, and in his services in this place, it often rose, as some of you can testify, to a sublime degree of holy fervour. Nor was he one of those, whose love to God seems to swallow up that love to humanity, which it should strengthen and animate; who affect an ostentatious and noisy zeal for the souls of men, without appearing to feel any concern for their outward state, or bodily comfort. No! His heart did not glow more warmly with devotion to his God, than with benevolence to his fellow creatures. He believed and rejoiced, that the plans of Providence were maturing, and that rapid approaches were making towards a meliorated state of society. I have heard him express, with all the ardour of generous feeling, his confident, his triumphant hope, that liberty, civil and religious, in connexion with pure christianity, and with that general philanthropy which it inculcates, will speedily extend her empire, for the improvement, exaltation, and happiness of human nature.'

ART. XXI. *A Plurality of Persons in the Godhead proved; and the Bible Translation of three important Passages in Zechariah vindicated. A Sermon preached before the University of Oxford, on Sunday, Nov. 27, 1796. By John Eveleigh, D.D. Provost of Oriel College, and Prebendary of Rochester. 8vo. 32 pages. Price 1s. Rivingtons, 1796.*

It is somewhat surprising, that, when the modern jews, who in this particular may be expected to understand their own Scriptures, are universally unitarians, or advocates for the simple unity of the divine nature, modern christians should solicitously search for evidence from the Old Testament for the doctrine of the trinity. Such solicitude will, with some plausibility, be construed by their opponents into a proof, that they are not perfectly satisfied of the stability of the principal grounds on which they rest this article of their creed. Many of the advocates for this doctrine will, therefore, probably think their cause not much indebted to Dr. E., for the zeal with which he has employed his learning and ingenuity in forcing into it's service several passages in the prophecy of Zechariah, which some learned commentators had given up. Among these was the author of the new translation of the Minor Prophets, the learned, judicious, and candid Dr. Newcome, the present primate of Ireland: and it is against his interpretation of the passages in question, that the criticisms in this discourse are chiefly directed. The meaning of the passages is learnedly discussed, but we cannot think satisfactorily. Nevertheless, the opponents of the doctrine will grant to Dr. E., that no four passages in the Scriptures more fully evince a plurality of persons in the Godhead.

ART. XXII. *The Use and Abuse of this World: A Sermon, preached at St. Bene't Gracechurch, in the City of London, on Sunday, Oct. 9, 1796; and published at the Request of the Audience.* By William Jones, A.M. Author of the *Man of Sin*, &c. 8vo. 24 pages. Price 1s. Rivingtons. 1796.

THIS is a practical sermon, on an important subject, which, if it yield little scope for originality, furnishes little enticement to the introduction of those peculiarities of opinion, which we have sometimes had occasion to remark in the productions of this writer. Mr. J. discourses, in a popular way, on the use and abuse of time, wealth, food, clothing, the relation between the sexes, the faculty of speech, and music; and concludes with contrasted portraits of the man who uses, and the man who abuses the world. There is a pleasing vivacity in the style of this discourse, which reminds us of bishop Horne's sermons.

ART. XXIII. *Four Sermons, on public Occasions.* By C. Fleet, M.A., Rector of Durweston and Bryanston, in the County of Dorset, and late Fellow of King's College, Cambridge. 8vo. 75 pages. Price 2s. Salisbury, Easton; London, Wilkies. 1796.

THE occasions, on which these sermons were preached, were, the annual celebration of the founder of King's college; a Visitation; and the Lent and Summer Assizes at Dorchester. In the first sermon, the preacher congratulates his audience, that so good a thing, as the institution of King's college, should come out of popery. We could almost fancy ourselves listening to a monk of other times when we hear him say: P. 13.

'To be best acquainted with the excellency of our institution, we should refer to our own feelings—and consider, in what other path of life we could have been better situated. Are honor—power—liberty—ease—safety—with a competency for life, and an opportunity of improving

improving our intellectual endowments, whether in a civil or religious capacity, to the best advantage—desirable objects with us? Are these what are styled the general blessings of life?—You cannot mention the station in which these are enjoyed in a more eminent degree.—We are exempt too from worldly cares—we are uninterrupted by the noise and bustle of active life—we are undisturbed by the crosses and disappointments, which fret, and too often ruin the dispositions of other men—we have every supply that is wanting, not only for the necessities, but even, in some measure, for the elegancies of life;—in short, it may be said to us, as to the israelites—*we have a land for which we did not labour—wells which we digged not—cities which we builded not—vineyards and olive trees which we planted not—and houses full of good things, which we filled not.*

In the visitation sermon the preacher thus pathetically inveighs against modern philosophy: p. 29.

‘Neither is it the question, as in former times, what shall be our government? who our governors? but whether any such thing as government shall exist at all.—Perfect equality, which is perfect nonsense—Liberty, which means licentiousness—Reason, which is another name for irreligion—are the bewitching doctrines of the day: and such notions brought forward and espoused by men of literary labour and attainments.—O the perversion of God’s best gift, the human intellect!—O the insanity of philosophy in the present age!—This philosophy has been its bane and ruin. Every little dabbler in science fancies himself now-a-days a great philosopher—and big in his own conceit, is willing at once to cope with heaven.’

The assize sermons inculcate the importance of religious principle as the foundation of virtuous order, and the necessity of subordination in society. The origin of civil power the author traces up to the paternal authority of Noah, and, still higher, to the first man, who was appointed to rule over the woman. Having thus *demonstrated*, that men are by nature in a state of inequality, the preacher exclaims:

p. 66. ‘Away, then, with such unfounded and unworthy notions of the first origin of society and government, as to make it dependent on a compact, or the free consent of every individual, whose wants and necessities drove them to this source of their existence. True it undoubtedly is, that the general wants and imperfections of our nature are what keep society together, when once formed, and are its best bond and cement—but society itself owes not its beginning to any original contract or agreement.’

Our readers will easily perceive, without further extracts, the spirit and character of this publication.

ART. XXIV. *A Sermon, occasioned by the Death of William Tayleur, Esq. delivered at a Meeting of Unitarian Dissenters, in Shrewsbury, upon the 15th Day of May, 1796. By Theophilus Houlbrooke, LL. B. FRS. E. 4to. 26 pa. Price 1s. Liverpool, M’Creery; London, Johnson. 1796.*

THE name of Mr. Tayleur of Shrewsbury is well known to many of our readers. He was one of those GOOD MEN, whom providence sometimes raises up, to redeem the human race from the disgrace of universal selfishness, and to furnish ocular demonstration of the falsity of

of the humiliating opinion, that there is no such thing upon earth as disinterested benevolence. Such merit ought to be known, for the sake of example, beyond the small sphere of personal acquaintance: and it is with great pleasure, that we see the eminent virtues of Mr. Tayleur brought before the view of the public, by one so well qualified to do them justice, and so evidently endowed with a kindred spirit, as the ingenious author of this sermon.

The discourse is written without any laboured attempt at artificial arrangement, and without any of the tinsel glare of studied ornament: but, instead of these, it possesses the substantial merit of strong and manly sense, and a rich variety of just, liberal, and pious sentiments, expressed with that chaste and dignified simplicity of style, which indicates a correct taste as well as a sound judgment. From the suitable text, "Go and do thou likewise," Mr. H., after remarking the happy effect of studying excellent models of moral worth, exhibits the early ages of christianity as furnishing animating examples of integrity, fortitude, and piety, under persecution; displays the value of christianity in furnishing principles capable of supporting the mind under the severest ills of life; represents the peculiar consolations which it provides under the loss of good men; and thus introduces the chief subject of his discourse, the character and principles of the excellent man, to whose memory this tribute of respect is paid. Of Mr. Tayleur's personal virtues the description is short, but strongly expressive.

P. 11.—' His life was active and useful, an universal benevolence directed his conduct, and a sound judgment, with a vigorous power of accurate discrimination, determined his choice of proper objects. Whenever the interest of a deserving individual, or a worthy family, could be promoted, it was his pleasure to furnish the means. To increase the happiness of mankind was his delight, and to support the cause of christianity by the propagation of truth was the triumph of his soul.

' He had that perfect simplicity of heart, which the Gospel requires, and its divine author illustrates in his own character. To the friendless he was ever a friend, to the necessitous a benefactor, for he tasted not of the cup of blessing himself, without remembering those from whom it was withheld. He earnestly desired, and on all occasions promoted peace. He loved all men, and wished them to love each other. With views far exalted above the ordinary objects which engage and often engross the mass of mankind, he uniformly endeavoured to obtain the most important ends by the best and simplest means; and his motives were ever as pure, as his actions were benevolent and generous. The little crooked policy of the world he rejected and despised, the gloss and varnish of questionable conduct he disdained, and he so sedulously avoided praise, "that his left hand knew not what his right distributed."

Mr. H.'s chief object is to consider Mr. Tayleur's character as connected with his religious opinions. None of our readers will, we believe, be displeased with two or three extracts from this account.

P. 13.—' His belief in the doctrines of christianity was founded upon a long, diligent, and impartial investigation of the sacred writings. It was his daily practice to read some portion of them with all the reverence and attention a subject of such importance required, and with a mind previously prepared by the highest cultivation for the acquisition

quisition and nurture of truth. He had formed no evil habits to oppose his reception of the Gospel of Christ. He had no evil propensities to prevent or retard the growth of religion in his heart. From vice he was habitually restrained, and his virtues shone with a mild but steady lustre; it was ever his desire to be good, rather than to be great. His religion did not consist of opinions merely speculative, but was at all times accompanied by a correspondent conduct. His whole life, even from youth through a long period of protracted existence, was one uniform illustration of the benign influence of christianity over the human heart. No murmurs at the ills of life ever escaped his lips, and even when he could not, without much suffering, support the infirmities of age, when life was rather endured than enjoyed, he derived an unspeakable satisfaction, from the consciousness that he was yet permitted to bestow happiness on others. Oh he was an amiable, venerable, excellent old man!

* Born as he was in the bosom of an established church, and nurtured on the lap of orthodoxy, educated in the belief of all her tenets, and intended for her immediate service as a minister, connected in youth, and attached in manhood, to friends of the same religious persuasion, it would be unjust to suppose, and absurd to believe, that he could have imbibed any prejudice against the church of England. His love of truth impelled him to inquire, not only into the evidence for revelation itself, but into the ground of that authority which the hierarchy has so authoratively claimed, and so long possessed. The New Testament presented itself as the purest source of information; this book he studied daily, reading also occasionally the works of the earliest christian writers, and controversial books of later periods. After the research of forty years, he found himself under the painful necessity of departing from a form of worship he could no longer approve, and of avowing his dissent from those doctrines, which to him appeared unwarranted by revelation, and inconsistent with reason. He followed the noble example of the bereans—and, if free inquiry was so meritorious in them, it cannot be less so in him, in you, and in all men.'

Mr. H. goes on, briefly to state the grounds of Mr. Tayleur's dissent, and the heads, and reasons, of his belief concerning the divine nature, the person of Christ, and the nature of his mediation. He then proceeds:

P. 18.—' He was not seduced by the love of novelty, or the desire of innovation, to form hasty conclusions, or to decide upon theological questions without substantial evidence, careful inquiry, and long deliberation. Freed from all the restraints of a base and degrading influence, he was steady in his pursuit after truth wherever she led him, and determined to avow, with a manly fortitude, his sentiments to the world. His soul disdained every selfish consideration, and his heart knew no fear but to offend God. He therefore withdrew himself from the communion of the church of England, and united with this congregation of unitarian dissenters, where he found that the ways of truth, as of wisdom, are the ways of pleasantness, and all her paths are peace—a measure which some will condemn, but many, I hope, will approve. The purity of his intentions no one can impeach, and the integrity of his heart, who will deny?'

P. 19.—' Our dear departed brother hath often spoken to me with satisfaction and pleasure of the happy effects of this inquiry into the evidences

evidences and doctrines of christianity upon his own mind, and of the peace and consolation he always derived from it. The discovery of his own prejudices, and the detection of his errors, taught him diffidence and candour, corrected his temper, strengthened his mind, increased his happiness, and cherished, if it did not produce that philanthropy which so eminently marked his character. He always declared that his faith increased as his knowledge of the Scriptures extended. That his ideas of God became more elevated. That certainty succeeded to hope, that his doubts were dispelled by a confidence, which not only brightened his prospects in this life, but inspired him with an uninterrupted assurance of a better. His piety was thus raised to a degree of fervency seldom experienced by the most devout. Sensible of the good effects of the exercise of his mental powers in the formation of his religious character upon himself, he was naturally solicitous to promote the same conduct in others, as the best security against infidelity, the most powerful check to our vanity in prosperity, and the only unfailing source of consolation under the most grievous pressure of adversity.

‘He was zealous but not intolerant, enthusiastic, but neither bigoted nor superstitious. So general was his love of mankind, that no difference in opinion lessened his esteem, or restrained the exercise of his benevolence. Religion seemed to have subdued in his heart every bad propensity; his love embraced the whole human race, and his compassion extended to every creature of God. The true test of a right faith, he would often say, was a right conduct, if we believed in Christ, we should endeavour to be like him, to correct our temper, to suppress our anger, to bear no malice, to promote peace and harmony in society, and to extend, as far as possible, the happiness of all men. These are the fruits of Christianity, and by its fruits shall every tree be known. Indeed he was all that is described of the good samaritan.’

The sermon concludes with excellent advice to young people. A further account of Mr. Tayleur may be expected from another quarter.

ART. XXV. *A Sermon preached at Knaresborough, October 23, 1796, on Occasion of a Form of Thanksgiving being read for the late abundant Harvest.* By the Rev. Samuel Clapham, M. A. 4to. 30 pa. Price 1s. Leeds, Binns; London, Robson. 1797.

BESIDE a very pertinent and seasonable exhortation to religious gratitude and obedience, this sermon contains a spirited remonstrance against the practice of monopolizing corn, with several proposals for the future prevention of the evil; among which we must particularly mention the disinterested one, of taking the tithes in kind, in the more splendid church revenues, whenever the price of corn increases beyond its medium value, and selling them at an under rate for the relief of the poor. The writer of this discourse, though so far a friend to schemes of beneficence, as to wish that the poor may not be starved, is not equally a friend to their civil rights: He is of opinion, that no measures were ever carried into execution, which diffused such substantial happiness, as the *two bills* passed the last session of parliament.

O.S.

ART.

SOUTHWARK ELECTION.

ART. XXVI. *Letter to William Bosville, Esq. on the Partiality of Mr. Tierney's Petition to the House of Commons, considered in Mr. Tierney's own Sense of a rational Reform in Parliament.* By a Member of the Whig Club. 8vo. 16 pa. Price 6d. Johnson. 1

IN this well written pamphlet, the author blames Mr. Tierney for not petitioning against Mr. Thornton's election for the borough of Southwark, on the same grounds that he attempted to invalidate the votes of Mr. Thelluson's 'gorged and surfeited adherents.' He deprecates every idea of a 'dangerous compromise between private merit and public delinquency,' and thinks that as 'the prism of ministerial influence could not have obtruded its diversified rays to dazzle or confound, the fascinations of private worth ought not to have been preferred to the less gracious, but the more beneficial form of general utility.'

The following observations are deserving of attention:

'There is a dawn—thanks to the God of nature, acting through good sense! which however slowly it may break upon the gloom of human weakness, must ultimately force its way, and drive from the political atmosphere of Europe, the subtle mists of venal superstition. France is already rescued from the load of fourteen hundred years incumbent tyranny. It was not a mere spirit of innovation that settled upon the stupendous structure of a power (ill gotten and more unlawfully supported!) for which millions hourly were plundered and destroyed; it was a ray of that ethereal wisdom—of which so much has been written, and so little is explained—a glimmering from that divine particle which so insensibly rules and governs all mankind; it was a pervading spirit, best called and best understood by the name of reason, that silently stole upon subjection, awakened its faculties, and urged it to resistance.

'The fate of the aristocracy of that country, its blind attachment to despotism (rendered sacred by the depravity of custom, and maintained by the exactions of ravenous oppression) ought to be a solemn warning to Great Britain.

'Opinion too, with its invincible train of separate conviction and homefelt truth, has already taken possession of the public mind. The injuries which our boasted constitution has received, cry aloud for that rational reform which Mr. Tierney has professed to carry in his election for Southwark. But if Mr. Tierney, or any other advocate for that glorious emancipation of the mind, is to be diverted from the great first cause of political reformation by motives unconnected with it; the patriotism which is daily mouthed to thousands will be more injurious to *real* liberty, by bearing the complexion of self-accommodation and security, than the most unbounded accomplishment of the views of ministry, in Mr. Thelluson's success.'

Since the publication of this pamphlet, Mr. Tierney has fully succeeded 'in his endeavour to attach incapacity to sit in parliament wherever an abuse of the original principles of election can be proved.'

ART. XXVII. *An Examination into the Particulars of the two last Elections for the Borough of Southwark, in May and November 1796; wherein*

is proved, from the Spirit of the Act of King William, commonly called the Treating Act, that the late Determination upon it by a Committee of the House of Commons was, with the best Intentions, founded in Error: with Thoughts on the Privileges of that House in general, and those in particular on Cases of Election. By M. Dawes, Esq. Of the Inner Temple, Barrister at Law, and one of the Assessors to the Returning Officer. 8vo. 69 pages. Price 1s. 6d. Johnson. 1797.

MR. Dawes is of opinion, that the statute of the 7th William III. enacting that no person to be elected to parliament after issuing out of the writ, or after any vacancy occurs, shall by himself, or any other ways or means, &c. give, present, or allow to any person having a vote in such election, *any meat, drink, entertainment, or provision,* extends only to the rendering of *that* election void. He accordingly thinks, that notwithstanding the corruption so practised by a candidate, he may be returned a second time, and has actually a right to sit in the house of commons, for the self same county, city, or borough.

On this occasion, he undoubtedly labours under great disadvantage; for 1. a plain, simple man, avoiding all professional quibbles and nice technical distinctions, will be inclined to think that it was in contemplation of our ancestors, to disqualify so unworthy a candidate from profiting by his own wrongs, and punish him by exclusion: indeed it is positively affirmed 'that such person shall be deemed and taken, and is hereby declared and enacted to be deemed and taken, *no member in parliament*, and shall not act, sit, or have any vote, or place in parliament, but shall, &c.' 11. Out of three precedents, two are in express opposition to his argument;

And 111. In respect to *political morality*, it may be fairly inferred, that the man who basely purchases the votes of others, will be most likely to sell his own, and consequently render himself dependent on the crown.

After an elaborate philological dissertation, on the terms in which the prohibitory clause of the treating act is drawn up, Mr. D. proceeds to extenuate the conduct of the unsuccessful candidate, and even to plead his *ignorance* as an apology for his delinquency. But we apprehend, that in a free country corruption of every kind ought to be resisted, and the legal maxim *ignorantia juris neminem excusat*, is in the mouth of every lawyer, and is indeed candidly acknowledged in the following quotation by the author himself:

'Bribery is an act of corruption, but the *moderate refreshment of voters in privacy and sobriety*, surely should not be indiscriminately mixed with that sort of public treating which the act forbids, and which is attended with excessive and exorbitant expences, and with pernicious licentiousness. If the defeated member in this case promoted it, he may have been *ignorant of the law*; and doing nothing more than what had been done by many before him, he may have thought he was doing nothing wrong. This, in common charity, lofty reflection, had it happily operated, would have lessened the triumph of the victor. The vanquished would then have reflected honour on the conqueror, and participated his trophy.

'Yet this ignorance of the law, rigidly speaking, is no excuse; liberally it may be one: and it is here to be wished by parties of all descriptions, that this statute (confined as it is to one election only,) respecting

respecting and prohibiting treats, by a firm, undevious and virtuous execution of it, may be sooner or later the means of conducting all popular elections, in peace and good order, without excessive and exorbitant expence to any man.

MISCELLANEOUS.

ART. XXVIII. *Private History of Peregrinus Proteus the Philosopher.* By C. M. Wieland. Translated from the German. In two Volumes. 12mo. 680 pages. Price 7s. in boards. Johnson, 1796.

FEW of our readers, we presume, are unacquainted with the abundance and variety of Mr. Wieland's literary productions; or can it be necessary for us to proclaim the versatility of his talents, or the richness and originality of his genius; he is equally known to us, and equally celebrated, as a philosopher, a satirist, and a politician. Mr. W., as his writings indicate, is particularly partial to the dialogues of Lucian, and in several instances has imitated them with very considerable success; he has frequently infused into his own the same keen and cutting raillery, and blended with copious erudition the same wit and elegance, which characterized the dialogues of that celebrated Grecian.

The private history of Peregrinus Proteus, who relates it in person to Lucian under the luxuriant foliage of a plantane in Elysium, is introduced by a preface, in which the author boasts the possession of a talent 'in common with the renowned spirit of Swedenborgh, by virtue whereof, his soul at times transports itself into the company of departed persons; and according as it is inclined, can either hearken unseen to their conversations with each other, or if it chooses, can join in conversation with them.' In the use of this talent, which he frequently employs for the purpose of intellectual recreation, he overheard the discourse of these two spirits, whose bodies were alive about sixteen hundred years ago. The cynic Proteus, in order to explain some problems in his life which the historian had been unable to solve, and some incidents which he had misrepresented, after renewing the acquaintance which such a long lapse of years had interrupted, begins with the education which he received from his grandfather, and the character of the old gentleman.

P. 62. "My grandfather had too much influence on the first forming of my mind, to admit of my omission to enter somewhat more circumstantially into his character. He was one of those harmless, but at the same time useless, mortals, who, because they make but few claims on the world, think themselves justified in doing somewhat less for it than they expect from it. In the enjoyment of a patrimony, which, though moderate, yet always exceeded his expences, in the more than fourscore years he had lived, or, to speak more properly, dreamed away, he had never once stirred a finger to improve it, nor ever employed a moment in forming a comparison between himself and his wealthier neighbours, in the least detrimental to the repose of either his body or his

his mind. Indeed, he was a lover of pleasure, but only in so far as it did not encroach upon his indolence; and because, excepting the hours of repast and the use of the bath, one cannot pass all one's time in slumbering on a couch, or by the side of a purling stream, or in observing the figures and course of the clouds and the dances of the flies in the evening sun; he had made choice, by way of pastime, of a species of philosophy and literature which was most compatible with his love of ease, and stood, with him, instead of what with other men is mental occupation.

Accident, which determines so much in human life, had often brought him, when young, into company with the famous Apollonius of Tyana; and the impressions which this extraordinary man had made upon his mind were so strong as to remain, in an almost equal degree of liveliness to his old age. The only man of whom I ever heard him speak with any kind of admiration, was Apollonius. Apollonius was, with him, the sovereign abstract of human, or rather of superhuman perfection; for it was easy to perceive, from the tone in which he mentioned him, that he held him for some incarnate deity or genius; and in fact this new Pythagoras, in all his actions and sayings, was ever intent upon keeping up or awakening this opinion of him. Notwithstanding this, my grandfather felt no inward call to increase the number of the seven disciples, which Apollonius, previous to his voyage into India, had always about him: all the effect the pretended godman had upon him, was, that the curiosity after extraordinary and wonderful matters, which is an essential characteristic of all slow-witted men, got a stated direction with him, and became a decided partiality for what in our times was denominated the pythagoric philosophy. Proteus, who was not a man to enter into the spirit of the philosophy of such an one as Pythagoras, made to himself so distant and arbitrary a notion of it, that every thing genuine or spurious, that has been ascribed by tradition, or interpolated by shallow-brained impostors, to the ægyptian Hermes, the bactrian Zoroaster, the indian Buddas, the hyperborean Abaris, the thracian Orpheus, and to all other miraculous men of this sort, had place in it. He got together, by little and little, a considerable treasure of books of all sizes, theosophical, astrological, of the interpretation of dreams and signs, magical, in one word, on supernatural subjects—wrote on parchment, on ægyptian and indian paper, on palm-leaves and bark of trees—concerning deities and spirits, on the various kinds of their apparitions and inspirations, on their secret names and signatures, on the mysteries whereby the good spirits are to be rendered propitious, and the evil ones brought into subjection; on the art of making talismans and necromantic rings, on the philosopher's stone, the language of birds, in short, on all the whimsies, with which scoundrels of all denominations, greek and barbarian, the pretended chaldeans, the vagrant begging priests of Isis, the great mother of the gods, and other quick-pated knaves of the same stamp, who easily know how to gull and make tributary to them, the credulity of idle and wealthy fools. The more singular, obscure, and enigmatical these writings seemed, so much the greater was their value to him: and, if composed from one end to the other, in

pure hieroglyphics, he then thought a couple of leaves, especially if they smelt somewhat musty, and had an air of mouldy antiquity, very cheaply purchased at the price of a hundred and more drachmas.

It was highly natural withal, that the indolence of the good Proteus should crave a lighter and more digestible nutriment; and hence it was, that all kind of miraculous stories, legends of deities and heroes, tales of ghosts, milefian fictions, and the like, formed no small part of his library; and these were his usual recreation, when he had fatigued himself in making vain attempts to get a clear insight into those mysterious writings. Happily for him, the impressions made on his imagination by this kind of lecture, were so evanescent, that he could read them over in regular succession for the twentieth time, with about as much delight as was necessary to a soul like his, for transporting itself into that middle state between dreaming and waking, wherein he used most willingly to pass his solitary hours. This method of agreeably beguiling his time, did not extend so far, but that, notwithstanding that he had nearly broken off all intercourse with the parians, few days or weeks in the year elapsed in which he found himself quite alone. For his taste for the occult sciences and arts, which was soon sufficiently known, procured him a great number of visits from strangers, who were desirous of contributing what they could to the gratification of it. Itinerant chaldeans and magi, travelling pythagoreans, and dealers in that species of manuscripts of which he was so extremely fond, were always coming and going about his house; seldom was he wanting in one or other of these for his commensals; and it would have been easy for any one that should have wrote down their table talk, to have collected, in a very few years, whole cart-loads of such conversations as thou hast immortalized in thy *Lover of Lying*. In the latter years of his life he suffered himself to be persuaded by an hermetical adept, to have a private laboratory built in his house, where they were to labour day and night at the great work, which in after times was called the philosopher's stone; but happily he died just in time for defeating the scheme of the adept, who probably intended by a signal feat of dexterity to make himself the old man's heir.

The education of Proteus under such a preceptor, and the consequent very plentiful infusion into his mind of his grandfather's mysterious philosophy, well prepare him for the extraordinary events in his life which are to follow. The similarity of pursuits, however, was attended with very different consequences: the diagrams, the enigmas, the incomprehensible hieroglyphics and philosophical images, which simply served as playthings to the old man, awaken the faculties of his grandson's mind, and stimulate him to develop whatever mystery may confound him, and discover whatever meaning may lie concealed from observation. On the death of his grandfather, who constituted Peregrine sole heir to his possessions, he resides some time at Parium, the place of his nativity; but the unseasonable jealousy of Menecrates, who had well nigh caught his wife Calippe in the arms of our unlucky hero, prompts the philosopher

sopher to escape his vengeance by a leap from the chamber-window, and an immediate departure to the city of Athens. But Proteus, before he entertains his companion Lucian with the more interesting adventures of his life, describes, in a word or two, his inward frame of mind, previous to his resolution of passing into Asia.

P. 123.—‘ Since the dæmon of love, whom the augures Diotima revealed to Socrates, had brought me to the discovery, that I myself was an embodied dæmon of this kind, nothing seemed more natural to me than the desire of getting as complete a knowledge as possible of myself and the beings of my species, as well as of the higher orders to which my nature was related; the only knowledge I held to be worthy of my understanding, as it led me directly to the eudæmony, that exalted spiritual bliss, which nothing earthly can bestow or take away, and to strive after which was my inherent prerogative. And what else could this eudæmony be, but to live the life of a dæmon, to have intercourse with dæmons and deities, and to attain from one degree of the beautiful to another, quite up to the vision and enjoyment of that supreme original beauty, the celestial Venus, which is the source and centre of all beauty and perfection ?

‘ In the mean time, the grand question always was: how, by what means, and in what way, this was to be effected ? and as there might be more ways than one, which was the nearest and the shortest ? As it now appeared to me an established fact, that Pythagoras, among the antients, and Apollonius among the moderns, had actually arrived at this sublime eudæmony, and perhaps to the supreme degree of it: my first care then was to make myself as well acquainted with these as possible by my own research into the writings they had left, and by familiar converse with persons who were actually initiated into the mysteries of their wisdom.’

With these opinions, Proteus arrives at Smyrna, and becomes acquainted with Menippus, who relates to him several anecdotes of the wonder-working philosopher Apollonius of Tyana, and intimates moreover, that a reputed daughter of his, who calls herself Theoclea, resides in the region of Halicarnassus; that she is endued with prophetic inspiration, converses with the gods, and employs her time in miraculous amusements. Proteus immediately sets out from Smyrna for Halicarnassus; proceeds to her solitary recess in the sacred grove of Venus Urania, where the priestess dwells in the cavity of a rock, attended with invisible nymphs; and intimates to her his unconquerable desire to be initiated in the holy mysteries of magism. The surprise of Proteus could only be equalled by the transport which he felt, when awaking from a slumber which the surrounding scenery had inspired, he perceived a billet lying on his breast, signifying that his request was granted, and fixing a time for him to be within the gate which led to the innermost recess of the grove; he repairs to the appointed place, “ in the first hour after midnight.”—An instantaneous and irresistible enthusiasm transfused itself through his frame, and never before had he experienced such unequivocal symptoms, and such lively consciousness of his own daemoniacal nature.

P. 151.---“ In this state I was roaming, or rather gliding about amongst these enchanting rose-bushes, when, with slow and solemn step, a reverend form drew towards me, in which, as it approached (whether by illusion or reality) I ever more and more discovered the most striking likeness to the picture of Apollonius, and the accurate delineation made to me of him by the aged Menippus. It was a female, of tall and slender make, and of a delicate form; the appearance about midway between thirty and forty; of a beautiful countenance, which shewed just so much of the feminine, as was requisite for making agreeable the gravity of her noble, but almost manly features. She wore a long white flowing tunic, fastened below her bosom by a broad sparkling girdle, over a vest of celestial blue, bespangled with silver stars, the white sleeves whereof reached half way down her arms. Her black hair, bound about the fore-head with a white sacerdotal fillet, flowed in long tresses on her shoulders and down her back. I stood fixed, as she slowly approached me with grace and dignity; and, on her stopping short at the distance of three or four paces, I accosted her with reverential awe, and said, that I could hardly be mistaken, if I thought I revered in her, the daughter of the great Apollonius and the inheretrix of his exalted wisdom. Who I myself was, there was no necessity for declaring to one who had already known me while yet unseen, and an utter stranger in the country. She returned: “ I should not be more astonished, if you told me that in the first night of my arrival at Halicarnassus, Apollonius had appeared to you in a dream, had made you acquainted with the purport of my voyage, and directed you to lend your aid to the accomplishment of his wishes.” I own that my vanity was not a little flattered by this opening; as it certified me of the truth of my opinion of myself and of all my darling ideas, and I seemed now, with my loftiest pretensions, to be striving after nothing but what I was authorised, as it were, to claim as my birth-right.

“ Theoclea hereupon conducted me out of the thicket of roses, into a walk that was planted on each side with a row of lofty orange trees, and up a gently rising hill, which led to a marble temple. We sat down upon a bench in the outer colonade; and though she spake but little, she had the address to lead me to relate circumstantially the whole history of my life. Immediately as I had finished the narrative, she rose up, took me by the hand, led me down the left side of the hill, along a winding path cut through the bushes; and, while with a gentle pressure of the hand, she assured me that I should soon hear from her again, I unexpectedly found myself at the very gate through which I had entered. It opened as before of itself; Theoclea was vanished; the gate, as soon as I had stepped over the threshold, shut behind me of its own accord; and I found myself, in the condition of a man that awakes from a delightful dream, on the outside of the inclosure of the grove.”

After Proteus has remained with this enchanting priestess some two or three days; after he has listened to the harmony of her groves, and breathed the fragrance of her bowers; after he has thus

thus enjoyed the fascinating variety of her conversation, he entreats to be no longer excluded from the sanctuary of the goddesses.

We would have indulged our readers with her reply, had not this article already exceeded the usual bounds.

Proteus, in whose constitution is a very considerable portion of *latent heat*, suffering his imagination to riot in the charms of the goddesses, permits them to occupy his whole soul; nor will the reader be surprized at the rapturous interview which soon succeeds; an interview, sketched by Mr. W. with rather too voluptuous a pencil, and too rich a colouring.

It will readily be imagined, that after such an initiation, Venus Urania has not a more zealous adorer, or a more ardent devotee, than Peregrine Proteus. But, alas! who should this terrestrial goddess be—but a lascivious young roman lady, Mamilia Quintilla! what these delicious gardens, these sacred bowers, these groves of amaranth, but part of an estate which a rich romantic husband had bequeathed her to enjoy! and what this uranian sanctuary, but a temple profusely splendid, dedicated to the loose orgies of the cyprian queen!

Notwithstanding this discovery, with which Proteus becomes acquainted through the means of Manilia's accomplished priestess Theoclea, his situation is so favourable to the unrestrained enjoyment of every sensuality which his wanton imagination can conceive, that he passes a whole year in the indulgence of every dissipation which these two syrens can devise; fatigued and glutted, he then escapes from the fascination, and once more bends his course to Smyrna; but his friend Menippus is no more!

In the subsequent peregrinations of Proteus, he becomes initiated into what Mr. W. calls the *mysteries* of christianity. The extent of Mr. W.'s faith on this subject is tolerably notorious; suffice it to say, that however he may ridicule it's miraculous origin, and smile at the pretensions of our saviour to an affinity with God, he appears to be sensible how pure are the principles, how mild and benevolent is the doctrine, which christianity teaches, and how supremely excellent the rules of conduct it prescribes.

Proteus in course of time becomes a missionary with Kerinthus, and pursues his apostolical career through Syria, Bithynia, Phrygia, Galatia, and other asiatic countries, with considerable success, till he is imprisoned by order of a heathen judge. After remaining in prison some time, to his utter astonishment he is visited by his old acquaintance, the beauteous priestess Theoclea, who proves to be the sister of Kerinthus! She tells him her adventures; how she became connected with Mamilia Quintilla; and the present circumstances of that voluptuous roman. She afterwards procures his liberation: but he had already been too much acquainted with the dangerous versatility of Theoclea's talents, her levity and intriguing temper, to pass the rest of his days with her through choice. He makes his escape, and meets by accident with Dionysius the cynic, who converts him from christianity to the doctrines of his own sublime philosophy. Proteus resides a considerable time at Alexandria, where he degenerates into

a sort of misanthropy, and afterwards at Rome; but a curious and entertaining adventure with the young and beautiful Faustina, who had a few years before been married to the emperor's adopted son, Marcus Aurelius, banishes him from Italy; he retires into Greece, and coolly resolves to give the world an instance of his heroism and philosophy, by the voluntary combustion of his body at Olympia. His reasoning on this subject is curious.

VOL. II. P. 371. 'The design of putting a voluntary end to my life, whenever I should find it to be the proper time, I had long conceived; and in fact at the time when I fell upon the resolution at Alexandria, to represent the character of a philosophical Hercules in my manner of life. Since my banishment from Italy this idea grew stronger with each succeeding year. Life, among the inhabitants of earth, which, since what I had lately experienced at Rome, had lost all charms for me, now became more indifferent to me from day to day, and at length quite hateful. My whole mode of existence, and the extremely austere abstinence to which I strictly adhered from that time, had dissolved all the natural ties which attach individuals to life, or at least gradually reduced them to very thin-spun threads; whereas the strength of that singular sentiment of my dæmoniac nature—which now needs no longer surprize thee, as it was the prime and most powerful spring of my whole activity—augmented in the same ratio as the natural attachment to life declined; the clod of organized clay which I was still forced to drag along became daily more burdensome to me; these organs themselves were in my mind but impediments to a more perfect mode of seeing and hearing, and to the acquisition of a closer relation with the universe, and especially with the spiritual world and the energies of it; in short, to an infinitely more beautiful and unbounded activity. I felt myself at length impelled by an undescribable longing after this superior life, of the reality of which I had never doubted for a moment; and as the hope of being useful to mankind by my longer abode among them, became weaker and weaker; as it at last appeared to me like a ridiculous chimæra only engendered in the brain of an enthusiastical youth entirely unacquainted with the world, and after all that had happened to me, could only be longer entertained by an incurable fool: there was nothing now left to detain me; and I resolved to die.

'But at that very instant a thought came into my mind, that, as my life was of no use to the world, at least I might make my death beneficial to it. In this age of softness and effeminacy, thought I, the immediate public spectacle of a voluntary heroic death, such as the death of Hercules on mount Cæta, Calanus in the presence of Alexander and his whole army, must make a deeper and more salutary impression on the minds of men, than the most eloquent moralist, by the finest declamations in the Lyceum or in the Stoa, could produce in twenty years. Thou knowest, dear Lucian, how easily my imagination caught fire from ideas of this nature; and yet it must appear ridiculous to thee, were I to tell thee, without the least exaggeration, how transported I was at the thought of burning myself at Olympia, in the sight of so many
myriads

myriads of greeks and foreigners from every region in the world, on a fine summer night, when it first occurred to me. On which ever side I contemplated this death, it presented itself to me in the most captivating form. In regard to the people of the present time, and of ages to come, it was a glorious personal sacrifice, which would exalt me for ever into a benefactor of mankind, who had so little deserved it of me, by affording them an indelible example of fortitude, of contempt of what is dearest to mortals, and of an inward consciousness of a destination infinitely superiour to this wretched terrestrial life. In regard to myself it was the shortest, the noblest method, that most conformable to the original nature of the demon within me, in which my real self consisted, to return to my original element, after an exile already of too long duration in this detested land of illusions, of passions, and of wants. Besides, I must own, that I felt myself not a little flattered by the thoughts of shewing to the christians, that they were not the only set of people, who, through their faith, were inspired with the intrepidity of bidding defiance to the horrors of a painful death.'

If we have extended the review of these volumes beyond our usual boundary, we trust the celebrity of Mr. W.'s name, and the extraordinary nature of the work itself, will combine to shelter us from censure: Peregrine Proteus is the dupe of his eudemoniacal illusions from the first to the last moment of his existence; and we doubt not it was Mr. W.'s intention, in the work before us, to show how necessary it is to temper the wild fantastic dreams of the philosopher with the quiet and collected prudence of the man; and to show, if we may be allowed his own words, that 'sentiment and imagination are very pleasant companions, but dangerous guides through the labyrinth of life.'

We cannot conclude without complimenting the translator on the spirit with which his part of the task is performed, and on the energy he has exerted to do justice to his author.

ART. XXIX. *A Word or two in Vindication of the University of Oxford and of Magdalen College in particular, from the posthumous Aspersions of Mr. Gibbon.* Small quarto. 44 pa. Price 1s. 6d. Rivingtons.

MANY months have now elapsed since the publication of Mr. Gibbon's memoirs, and we confess it had appeared to us a little extraordinary, that of so numerous an offspring, the venerable matron of Oxford should not find one son to plead her cause, and avenge her insult. We presume, the present vindication of the university from Mr. Gibbon's posthumous aspersions is prompted by that filial gratitude, which we had almost despaired of seeing. It is written with some little asperity; but on such an occasion asperity perhaps is natural; and although we are persuaded that Mr. Gibbon's charges were not wholly unfounded, we hardly venture to censure it. The author very fairly attributes the idleness and irregularity of Mr. Gibbon's academical career, in a great measure, to the folly of his father, who sent him to the university at an age unusually early, without even the common proportion of attainments, or the common habits of application. That Mr. Gibbon's frequent and dangerous excursions to Bath, to Bucks, and London, says our author, without even the formality

of permission, did not pass unobserved or unresented, is manifest from his own acknowledgment, that at the end of fourteen months "the college very readily embraced for ever an opportunity of shutting their gates against his return." The accusation of Mr. Gibbon, that there are no public examinations, is refuted by a list of the terminal exercises, as they succeed each other in the college. Many of our readers will probably feel some curiosity to be acquainted with them:

P. 14.—' In his *first* year the student must make himself a proficient

* In the first term, in Sallust and the Characters of Theophrastus.

* In the second term, in the first six books of Virgil's *Æneis*, and the first three books of Xenophon's *Anabasis*.

* In the third term, in the last six books of the *Æneis*, and the last four books of the *Anabasis*.

* In the fourth term, in the gospels of St. Matthew and St. Mark, on which sacred books, the persons examined are always called upon to produce a collection of observations from the best commentators.

* During his *second* year, the undergraduate must make himself a proficient

* In the first term, in Cæsar's Commentaries, and the first six books of Homer's *Iliad*.

* In the second term, in Cicero de Oratore, and the second six books of the *Iliad*.

* In the third term, in Cicero de Officiis and Dion. Hal. de Structura Orationis.

* In the fourth term, in the gospels of St. Luke and St. John, producing a collection of observations from commentators, as at the end of the first year.

* During his *third* year he must make himself a proficient

* In the first term, in the first six books of Livy, and Xenophon's *Cyropædia*.

* In the second term, in Xenophon's *Memorabilia*, and in Horace's *Epistles* and *Art of Poetry*.

* In the third term, in Cicero de Natura Deorum, and in the first, third, eighth, tenth, thirteenth, and fourteenth of Juvenal's *Satires*.

* In the fourth term, in the first four epistles of St. Paul, producing collections as before.

* During his *fourth* and last year he must make himself a proficient

* In the first term, in the first six books of the *Annals* of Tacitus, and in the *Electra* of Sophocles.

* In the second term, in Cicero's *Orations* against Catiline, and in those for Ligarius and Archias; and also in those *Orations* of Demosthenes which are contained in Mounteney's edition.

* In the third term, in the *Dialogues* of Plato published by Dr. Forster, and in the *Georgics* of Virgil.

* In the fourth term, in the remaining ten *Epistles* of St. Paul, and the *Epistles General*, producing collections as before.

* Let the reader carefully weigh in his own mind the above detail of the terminal exercises of Magdalen College, and then let him determine, if there be any justice or truth in Mr. Gibbon's assertion that public exercises and examination, are in this society totally unknown, and that neither the president nor the society interfere in the private economy of the tutors and their pupils. It may be true that the terminal exercises,

upon

upon their present plan, may not have been in force more than *thirty* years; yet ought a faithful and accurate historian to have been apprised of their existence, and not to have fastened upon the society a calumny which (if it was *ever* applicable) could only affect the discipline of his own days.'

The author proceeds to vindicate the fellows and the tutors from the dozing dulness with which the historian has charged them; he pays a handsome compliment to the late bishop of Norwich, Dr. Horne, and the colossus Kennicott; nor has he neglected a tribute of respect to the memory of Dr. Waldegrave.

On the whole, this performance will be read with pleasure, and indeed may be considered as a necessary accompaniment to Mr. Gibbon's severe animadversions. We cannot avoid hinting, however, that the author pays but an hibernian compliment to the university, in contending that Mr. Gibbon was indebted to his *expulsion* from college, as well for his immediate preservation, as his future claims to the honour of literature:

P. 9.—'How much soever he may have laboured to injure that society in the eyes of his countrymen, it ought always to be remembered, that the discipline of that house, feeble as he represents it, was the immediate cause of his preservation. His *expulsion* from the gates of Magdalen college, was the occasion of his being placed in a situation better suited to correct his extravagances and follies. It was Magdalen college which returned him into the hands of his friends, as fitter for the society of the school than that of the college. It was Magdalen college which placed him under a vigilant preceptor, abridged him of the dangerous powers which had been committed to him, and gave the management of his pursuits and his expences to a wiser head. It was Magdalen college which compelled him to exchange *elegant apartments* for a *small chamber ill-contrived and ill-furnished*, banished him for a time from his country and his friends, and made him fly from the stately edifices of Oxford to an *old inconvenient tenement* in Lausanne, in a *narrow gloomy street the most unfrequented of an unhandsome town*. Whatever application, sobriety, and literary desert were consequent, must be referred to this salutary though severe proof of discipline still alive and still endued with energy in Magdalen college.'

ART. xxx. *A Narrative of the Sufferings of T. F. Palmer, and W. Skirving, during a Voyage to New South Wales, 1794, on board the Surprise Transport.* By the Rev. Thomas Fyshe Palmer, late of Queen's College, Cambridge. 8vo. 74 pages. Price 1s. 6d. Cambridge, Lunn; London, Robinsons. 1797.

THE present situation of Mr. Palmer and Mr. Skirving, as exiles from their country under the rigorous execution of the severe law of Scotland, is well known to our readers. This narrative, drawn up by Mr. Palmer, and introduced to the public by Mr. Joyce, is not intended to excite sympathy by an aggravated description of the sufferings of these gentlemen, but to vindicate their character from the cruel charge of conspiracy and mutiny on board the *Surprise Transport*. Evidence, which appears abundantly sufficient to exculpate Mr. Palmer and Mr. Skirving from this charge, is here brought before the public;

and no one can be surpris'd at their impatience to exonerate themselves from so grievous an accusation, or wonder that those, who have no doubt of their innocence in this affair, should be solicitous that they may return to their country, at the close of their exile, without the infamy of having meditated insurrection and murder. The particulars of this vindication are too numerous to be laid before our readers; but we recommend the whole publication to the attention of the friends of justice and humanity, as the plain narrative of injured men. Some details of the severe treatment they met with on board the transport, we shall lay before our readers.

P. 30.—' Mr. Skirving and I were committed to *close* custody; my own cabin was taken from me, and given to James Ellis, so that at last Campbell paid him at my expence; and I was thrust into a cabin in the midit of that infernal brothel of which I had so often expressed my dislike. The language of Newgate was virtue and decency compared to what I was always doomed to hear. My neighbours were divided from me by only a wooden partition, the women were almost perpetually drunk, and as perpetually engaged in clamours, brawls, and fighting.

• The cabin was not six feet square; it was besides so close and hot under the torrid zone, that we could not bear the weight of our clothes, and were obliged to take it by turns to enjoy the privilege of sitting by the door, for the centinel had orders not to permit us to pass the threshold.

• On the king's birth-day, Skirving gave the centinel two glasses of red port, on the condition that he drank his majesty's health. A cask of strong ale was put upon the deck, and drink was liberally dispensed all over the ship, the centinel got drunk, but not by us, for he had no more than the two glasses of wine. Baker and Campbell represented this as the greatest fault that could be committed, and as contrary to all military discipline. They said they had represented the case to the commodore, and that, by his orders, myself, who had nothing to do with it, and Mr. Skirving were for the future to be deprived of both wine and spirits. The poor centinel was flogged without further enquiry. Our confinement became now more rigorous, and we were allowed only a little small-beer at our meals. With perpetual thirst we had only putrid water, dangerous to drink; and *had it not been for a cask of tamarinds which a most kind friend gave us at Portsmouth*, I believe that I should have sunk under this usage. The bed in the cabin was only two feet wide, in which it was meant that we two bulky men should sleep together. I sent word to Campbell that it was so narrow, it was utterly impossible that it should hold us both; he facetiously replied, that I should soon sleep in a narrower, meaning my coffin. We were denied the common privilege of the worst of felons, to breathe an hour in the day the fresh air upon deck. Once the serjeant, seeing me very faint and low, permitted me to take three turns on the main deck, for which he was severely reprimanded by Campbell. I was forbidden all books, papers, pen and ink;—my money, trunks, and clothes were all taken from me. I was refused clean linen, and *my own* stores. When the small-beer was out, and we arrived at Rio de Janeiro, we were allowed little more than half a pint of *agua* *dant* per day between us both, it was besides *new*, and threw many of the

the people into a flux, and especially myself. I was very ill six weeks, sometimes in great pain, and was, with the exception of half a pint of brandy, denied a drop of my own liquors to alleviate it, 'till at last the doctor insisted that I should be allowed my own wine, from which I received great benefit. Before I was seized with the flux, I kept myself in health by bathing at the pump, this was denied by the captain. I thought tobacco did me good, he refused this also. We were suffered to speak to no person whatever but the officer on watch, Reddish, and Baker. We were not permitted to call for victuals or drink, and Reddish inspected every thing that came into our cabin. Thus were we shut out from all possible information, while every art was practised to get false evidence to take away our lives, as the depositions of my witnesses abundantly testify: at the same time, Campbell and Baker pretended the utmost reluctance in what they did; and that they acted only in consequence of the commodore's orders, which, they said, they did not half put into execution. The commodore, they asserted, ordered me to be put into irons.

'The heat and confinement were not all that I had to suffer. The ship was so old and crazy, that every wave of the sea dashed the water through its side, and it ran on my bed. Two mattresses would frequently be wet through in one night, possibly it rained the next day, that I could not get them dried; thus was I obliged to sleep in a bed soaked with water. Had I not been enured to suffering, or rather had I not been under the protection of a gracious Providence, this treatment must have killed me.'

It appears in the course of this narrative, that Mr. Margatot basely deserted Mr. Palmer and Mr. Skirving, and acted in concert with the master of the transport; but that Mr. Muir showed himself heartily disposed to vindicate their innocence. Mr. Palmer's account is substantiated by several respectable depositions.

ART. XXXI. *Hints to Public Speakers; intended for young Barristers, Students at Law, and all others who may wish to improve their Delivery, and attain a just and graceful Elocution.* By T. Knox. A. M. 12mo. 80 pages. Price 2s. 6d. Murray & Highley. 1797.

PERHAPS there is no art, for the acquisition of which it is more difficult to lay down useful rules, than elocution. If too general, they are of no use; if very minute, they are more likely to embarrass than assist the speaker. Yet we would by no means assert, that all precept in this art is unnecessary, and that the whole ought to be left to the influence of example, and the casual suggestions of taste. Several writers have digested the rules of speaking into a kind of regular system, and their treatises may be studied with much advantage: Others have contented themselves with suggesting miscellaneous hints, of which the chief use is to direct the attention of the speaker to the management of his voice, and prompt him to the exercise of his own judgment and taste. The small piece before us belongs to the latter class. The author makes many remarks, which would obviously suggest themselves to any one who attends to the subject, but which may lead young speakers to pay attention to circumstances, that would otherwise escape their notice. For example:

P. 12.—‘*Too great a volubility to be avoided.*’ The volubility of your utterance ought always to be *moderated* in such a manner as to prevent you from being too *precipitate*, a fault which most people commit, and which injures very materially their articulation; for it often creates a *thickness* in their speaking, one word following another with such rapidity, that all *pronunciation* is destroyed, and every thing is *hurried* and *confused*. This is a vicious mode of delivery, and whatever abilities you may otherwise have, this one error will render them all as useless. All *fluency* should be kept within bounds, or else it becomes an unmeaning *gabble*, and a *chaotic jumble* of words. The object of elocution is to *persuade*; but how can a speaker expect to *convince* his hearers, if he does not give them time to *think*, or reason, upon what he says? and how should a jury be able to keep up with a *lawyer* whose language may be said to *ride post*?—Of reasons and arguments thus *hurled* upon the ear as quick as *flashes* of lightning upon the eye, it is impossible that one in twenty can be remembered, and consequently they must effectually fail of their intended effect.

‘This practice of speaking too fast, without observing the proper pauses, is a great *disadvantage* to the speaker himself, as well as an indecency to an auditory. Distinction of periods, the fine cadences that adorn and illustrate a speech with *grace* and *ornament*, cannot be preserved in the *confusion* of *precipitation*, and the proper time of *drawing* the *breath* not being allowed, the *lungs* are very often thereby considerably affected.’

The rules here given for *action* run into the extreme of minuteness: yet from these, as well as from the rest of the book, young speakers may gather useful hints.

ART. XXXII. *The Art of growing Rich.* 8vo. 32 pages. Pr. 1s. Evans. 1796.

THE captivating title of this pamphlet may, perhaps, lead some readers to purchase it, in expectation of being put into some expeditious method of acquiring wealth, not commonly known. To prevent disappointment, we inform our readers, that this author has no other recipe for growing rich, than the old one, “Be honest, industrious, and frugal.” Upon these topics, by the help of liberal quotations from several moral writers, he has made up an agreeable *sermon*; to which, by way of application, he has added some practical directions concerning the use of riches. The pamphlet, which is neatly written, concludes with some interesting particulars concerning the humane Firmin, a man “rich in good works.”

The life of this useful citizen was published a few years ago, by Mr. Cornish, and may be very properly put into the hands of young men.

ART. XXXIII. *Beauties of Religion, Morality, and Useful Knowledge.* 18mo. 72 pages. Price 6d. Hamilton. 1797.

THESE are essays and allegories, selected from various authors, inculcating morality, and the duties of a member of civil society; they

they are printed in a cheap form, and the circulation may be useful.

ART. XXXIV. *A Letter to the Lord Marquis of Buckingham, Knight of the Most Noble Order of the Garter, &c. &c. chiefly on the Subject of the numerous Emigrant French Priests and others of the Church of Rome, resident and maintained in England at the Public Expence; and on the Spirit and Principles of that Church sacred and political.* By a Layman. 8vo. 46 pages. Price 1s. 6d. Owen. 1796.

It is a fact, which may afford much ground for speculation, that popery, which was formerly treated as an object of alarm and terror by all protestant churches and governments, is now considered as perfectly inoffensive, and even as an object of affection. Not contented with exercising towards individual members of the romish church that humanity, which personal distress always claims, the church of Rome herself has been saluted with 'kind glances,' by her sister of England; and one of her distinguished bishops has honoured her with the title of *the venerable church establishment*. The writer of this letter, apprehending that he has discovered, in the late hospitable reception granted to french emigrants, something more than the pure spirit of humanity, protests against the public sanction which has been given to popery, by allowing an annual revenue of two hundred thousand pounds to pass through the hands of the bishop of St. Pol de Leon. The church of Rome, in the opinion of this layman, never changes: he is disposed to call in question the sincerity of the fealty of papists to any protestant power, as long as the doctrine, that 'faith is not to be kept with heretics,' remains in the records and councils, by which they are guided: he is not inclined to believe, that popery can ever divest itself of it's ancient spirit.

P. 18.—'I know there is at present a disinclination to examine into the principles of the church of Rome. My friends smile, when I am serious in this matter and express my fears. Men are now convinced, they say, that the powers of reasoning, of learning, of wit, and even of ridicule, have been successfully exerted to the throwing down of their strong holds; and they are thrown down. But we must remember that the unity and the infallibility of *the church* is still maintained obstinately and inflexibly. Not an iota of its primary and discriminating principles has been abandoned. The temple may have been profaned, but the key is in the old hand. I might refer to their councils, and the volumes without number to which I can have an easy access; I could show councils against councils, and popes against popes: but to what purpose? Barrow has laid prostrate the supremacy; Mede has torn down the banner of antichrist; and Chillingworth stands master of the protestant fortress. These have been our champions in other times, men who have gone forth with our armies in the strength of the living God, against the perverters and violators of his law. Nor have protectors in these latter times

times been wanting; but the mode of defence varies with the nature of the attack. Superstition engendered atheism in France. Plutarch long ago pointed out the connection between them. An age of carelessness, and of fearlessness, and of audacity in vice and scepticism, is the very age most adapted to the revival of popery in any country, and it becomes us to look to it. Nay, I maintain, that there is no country in Europe, but Great Britain, in which popery can ever again entertain a hope of re-establishment, or of unqualified toleration. If you ask me why I think so, I reply, from the inattention and indifference with which it is overlooked by the government and the inhabitants, and from the general ignorance of its specific tenets and principles.*

From the facility with which roman catholic priests gain admission into the houses of protestants, as french teachers, this writer apprehends great hazard of the dissemination of popish principles; and he has no doubt, that popery and persecution are still synonymous terms.

P. 27.—‘I have no time for loitering over prospects and picturesque scenery; and though I may love the shade and privacy of unfrequented paths, I must now move onward in the sun and in the dust. My line of conduct is chosen, and I will pursue it. The fortresses of impiety and of superstition should be equally dismantled, and the enemy should disappear from our land. I have no political quarrel with the worship of a piece of bread, or a wafer, or a slipper; I care not for the morning, or for the evening ave. But the sicilian vespers are still sounding in my ears, and St. Bartholomew sleepeth, but is not dead. I am astonished that bishop Horsley should coolly mark the difference between the church of Rome and protestantism, as merely consisting “in points of doctrine, discipline and external rites*.” He might pity and relieve the individual sufferers, if he chose to do so; but, when he spoke of *that church*, it was his business, and it was his office, to call aloud, “Come out of her, and partake not of her abominations.” He knows, her principle is extermination, that her laws against heresy are written in blood, and her edicts illuminated by the faggot. This is the church, my lord, whose interests some patronize, and whose members some espouse. The university of Oxford has presented them with their latin testament, and I suppose her sister Cambridge, in pious emulation, will shortly re-print their mass-book.’

In conclusion the writer adds:

P. 35.—‘I have written these pages, because I saw that the hierarchy were silent and inactive. Scarce a tempest could stir them from the slumbers of prelatic security. One would think they loved to hear the rocking of *their* battlements. The men of talents and of erudition among the clergy have little sense of any danger, and none at all of their immediate and pressing duty. Yet, my lord, I see not why all is to be abandoned, though *the laity* should be left to contend for themselves, and, in the place

* * Bishop Horsley’s Sermon on the 30th of January 1793, 410. page 25.

of the priesthood, stand between the porch and the altar. Something must be accomplished, and that shortly.'

r. 38.—'If on this subject we are to hear nothing in our cathedrals, nothing in our universities, nothing in our seats of opulence and in our populous cities; yet still an *unknown* voice may cry from the desert, as of old, that our paths may be made and kept strait. I have spoken aloud, as becomes a man in the hour of peril, that we may guard every avenue to *another* approach of spiritual domination. I speak in the name of the people of England, and as one of that people, that they hate popish superstition, and will never again suffer nonsense and contradiction to make part of the national religion. They will not be oppressed, and they have too much sense to be deceived. The governors of England should, at this hour, unite mercy, prudence, humanity, discretion and firmness. It is not a speech which can supply the resources of an exhausted kingdom; nor is it a breath which can disperse the *pitchy cloud of french locusts* which darken and devour our land.'

This writer is certainly entitled to commendation, for his zeal against superstition, persecution, and dissimulation; and, if these be in truth inseparable from popery, for his zeal against the roman catholic religion; but, whatever may be the wish of a few ecclesiastical bigots, in this enlightened age, in which the pillars of superstition and priestcraft are every where tottering—in which philosophy is making rapid advances among roman catholics as well as protestants—we must consider the apprehension of the revival of popery as altogether without foundation.

O. S.

POLITICS.

ART. XXXV. *Project for a perpetual Peace. A philosophical Essay* by Emanuel Kant, Professor of Philosophy at Königsberg. Translated from the German. 8vo. 75 pages. Price 1s. 6d. Vernor and Hood. 1796.

THE idea of a perpetual peace must be very consolatory to humane and philosophical minds at all periods, and more especially at a moment like the present, when several of the nations of Europe are engaged in a war, which all sides allow to be calamitous, and one party affirms to have been equally unnecessary and unjust. However whimsical it may appear to some men to restrain the arm of violence and rapacity, and stop the effusion of blood for ever, by means of moral precepts, and political institutions, yet it is nevertheless true, that the present is not altogether a novel experiment. It is said to have formerly occupied the attention of the cabinet of Henry IV, and may be found in the writings of a man, who obtained the appellation of the good abbe de St. Pierre.

Professor Kant, who has acquired considerable celebrity by his writings in Germany, here presents the public with a plan drawn up in a diplomatic form, the preliminary articles of which we shall here copy.

'Sect. 1. 1 No treaty of peace shall be esteemed valid, in which is tacitly reserved matter for future war.

'2. Any state, of whatever extent, shall never pass under the dominion of another state, whether by inheritance, exchange, purchase, or donation.

'3. Standing armies (*miles perpetuus*) shall in time be totally abolished.

'4. National debts shall not be contracted with a view of maintaining the interests of the state abroad.

'5. No state shall, by force, interfere with either the constitution or government of another state.

'6. A state shall not, during war, admit of hostilities of a nature that would render reciprocal confidence in a succeeding peace impossible: such as employing assassins, (*percussores*) poisoners, (*venefici*) violation of capitulations, secret instigation to rebellion, (*perduellio*), &c.'

Sect. II contains the definitive articles, the first of which is as follows: 'The civil constitution of every state ought to be republican.'

2d, Definitive article. 'The public right ought to be founded upon a federation of free states.'

3d, Definitive article. 'The cosmopolitical right shall be limited to conditions of universal hospitality.'

The professor contends, that neither morals nor politics are in opposition to his scheme, but that, on the contrary, they both tend towards it's confirmation and universality.

'The guarantee of this treaty is nothing less than the great and ingenious artist nature, as her mechanical march evidently announces the grand aim of producing, among men, against their intention, harmony from the very bosom of their discords.'

In the following quotation the arts of courts, and the juggles of statesmen, are well exposed.

'These are some of the maxims of a sophist, which he implicitly follows, and to which may be reduced almost all his skill.

'1. *Fac & excusa*. Seize every favourable opportunity of usurping a right over thy own state, or a neighbouring state.—After the action, its justification may be made with greater ease and elegance (especially in the first case, where the supreme power is, at the same time, the legislator, whose will must be implicitly obeyed). It is far more convenient to commit an act of violence, and afterwards excuse it, than laboriously to consider of convincing arguments, and losing time in listening to objections.

'This very boldness itself indicates a sort of conviction of the legitimacy of the action, and the god of success (*Bonus Eventus*) is afterwards the best advocate.

'11. *Si fecisti, nega*. Deny whatever thou hast committed.—For instance, if thou hast reduced thy people to despair, and thus to rebellion, do not confess it was through thy fault. Place all to the account of the stubbornness of thy subjects. If thou hast taken possession of a neighbouring state, maintain that the fault lies in the nature of man, who, if he is not anticipated, will certainly seize upon the fortunes of another.

‘III. *Divide & impera*. If there exists among the people certain privileged chiefs, who have conferred upon thee sovereign power (*primus inter pares*) set them at variance with each other, embroil them with the people. Favour the latter, and promise them more liberty, and all will soon depend on thy will. Or if thy views extend to foreign states, excite discord among them; and, under pretence of always assisting the weaker, thou wilt soon subject them all, one after the other.

‘No one, it is true, is now the dupe of these maxims; they are too universally known still to impose. Nor are they blushed at, as if their injustice was too glaring. Great powers blush only at the judgment of other great princes, and not at that of the vulgar. Moreover, their being all on a par, as to the morality of their maxims, they blush not when they are imputed to them, but when they employ them without success.

‘*Political honour* still remains to them, which cannot be disputed, namely, the aggrandizement of their power, in whatever manner it may have been effected.’

ART. XXXVI. *Reasons in Favour of the London Docks*. 9 pages. Price 6d. Feb. 26, 1796. No Printer's Name.

THE present is a truly national object, infinitely connected with the commerce, consequently with the prosperity of this country; and we are sorry that it should assume the appearance of a party business, in consequence of the merchants contending for one plan, and the corporation for another.

The following quotation will convey an idea of the wishes and intentions of the former:

‘From the crowded state of the river, the impeded state of its navigation, and the want of accommodation for the landing and shipping of goods within the port of London, the merchants of London, after having invited by public advertisement, various plans of relief, and caused surveys to be made, have recommended to the public the forming of wet docks in Wapping, for the reception and discharge of ships; to correct the delays, damages, losses and plunder frequently sustained in port, that are detrimental to shipping, commerce, and revenue. A subscription has been raised of 800,000*l*. and a bill is now depending in parliament for carrying of the same into execution. The entrances to the docks to be near Bell-Dock, half a mile from the Tower, and at Blackwall, by means of a navigable cut to the docks, two miles three quarters long, to avoid an intricate and dangerous navigation round the Isle of Dogs and through the pool. Ships, in dock, to discharge on quays, or into lighters, at their own discretion. All lighters and craft, loading and unloading the same, to be free from all tolls; and, for their greater accommodation, and that of the trade of the port of London, a large lighter dock will be made communicating with the river and the docks, for the reception of lighters every tide, at the Hermitage, within one quarter of a mile from the Tower.’

The following are the principal reasons urged in favour of the London docks;

1. The great increase of commerce, shipping, and revenue of the port of London, compared with former periods, or the rest of England.

Within the present century, the first has nearly trebled itself, as to the value of imports and exports, and now forms more than three fifths of the trade of all England. The second, as to the number of ships from foreign parts, has nearly doubled itself; and as to tonnage, nearly trebled itself since 1753. The third has also increased rapidly, and the payment of customs for the port of London, either in gross or in neat amount, and are, according to public documents, nearly treble that of all England.

2. The moorings in the river are inadequate to the reception of the shipping, navigation is frequently impeded, and the losses, damages, and plunder, are estimated at from 2 to 300,000*l.* per annum. The number of ships, great and small, that can lie afloat at low water, at the regular mooring tiers from London Bridge to Deptford, is under 800 sail; coasters and vessels that ground every tide not included: whereas in 1792, above 13,300 vessels arrived in the port of London.

3. The legal quays are the same in extent now as at the fire of London in 1666, and do not exceed 1464 feet in length, while those of Bristol are more than 4000 feet, and the sufferance wharfs are dispersed up and down the river as low as Blackwall.

4. The docks cut in Wapping would be near to the centre of trade, the ships could discharge under cranes, the lighterage in and through the pool, which is a new risk in port, would be saved, and plunder prevented. And,

5. From the present state of affairs, England never had a fairer opportunity of becoming the great *dépôt* of Europe, than at this moment; but in case the system of a free trade should be adopted, London would have to encounter with rival ports in the channel as *dépôts*, on account of the great burden of it's port-charges; and as it requires one wind for ships to come up the channel, and from the Downs to the river another, accommodation should be made within the port to overcome it's *natural* defects.

In reply to what may be urged by the Corporation, we are reminded, that the erection of Blackfriars Bridge, and every public improvement hitherto meditated, has been resisted, on account of what is termed, "city interests;" and it is asked with some degree of triumph, whether the commerce of London be ruined, the current of the river injured, or the body of watermen annihilated, by the noble and ornamental structure that now adorns the metropolis.

The magistrates of London are at present occupied about another plan, on the production of which, a comparative estimate can easily be made, and the scheme best adapted to the interests of the nation, immediately ascertained. We trust that the legislature will, on this occasion, be actuated by the purest motives, and grant or refuse it's sanction, according to the merits of the case.

5.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. Paris. *Recueil periodique publié par la Société de Santé, &c.*
The periodical Collection of the Society of Health at Paris.
No. 1.

THIS society [see our Rev. Vol. xxiv, p. 329] has commenced it's literary labours with a list of it's members and the societies in correspondence with it; a catalogue of mss. in it's possession; an essay on diseases occasioned by uneasiness of mind, by Desseffarts; anatomical observations, by Leveillé and Cevenon; on the origin of the venereal disease in the South-sea-islands, by Bouillon Lagrange; monthly register of the weather and diseases at Paris; on a disease among the cattle in the country of Luxembourg, by Huzard & Desplas; notices & reviews. It promises ably to supply the place of some periodical publications that are no more.

Jen. Allg. Lit. Zeit.

THEOLOGY.

ART. II. Leipzig. *Die Geschichte der Urwelt in Predigten, &c.*
The History of the Primitive World in Sermons, being an Attempt to render the Unlearned better acquainted with the Spirit and Meaning of the Mosaic Records, and defend them against the Attacks of Raillery and Scepticism. By J. Rud. Theoph. Beyer. Vol. I. Part I. 8vo. 146 p. 1795.

The design of the revd. author, to enlighten the minds of his congregation, by giving them just ideas of the Bible, that their respect for the religion they profess may rest on rational grounds, not on a blind superstitious reverence, we highly applaud. And though we could have wished it to have been somewhat better executed, the sermons appear to have had a good effect on his audience, at whose request they were committed to the press.

Jen. Allg. Lit. Zeit.

NATURAL HISTORY.

ART. III. Hamburg. *Catalogus Rerum naturalium rarissimarum, &c.*
A Catalogue of scarce Subjects of Natural History, collected from all Quarters of the Globe with great Trouble and Expence, and from various Cabinets, Collections, and Sales, by an Amateur, Member of the Batavian and other Physical Societies, and to be sold by Auction at Hamburg. Sect. I, containing the Mammalia and Birds. 8vo. About 4 sheets. 1793. Sect. II, containing the Shells, Minerals, Foreign Woods, and artificial Curiosities. About 8 sheets. 1794. Sect. III, containing Insects. About 14 sheets. 1796.

Though it is now too late to notice this as a sale catalogue, yet it ought to be pointed out to the naturalist, as containing a great number of rare specimens, and the editor, prof. Lichtenstein, has

given descriptions of such as appeared to him to be new. But there is another singularity attending it which deserves to be recorded. The prof., in drawing up the catalogue, had followed the arrangement of Linné, till he came to the insects, where he was induced to adopt that of Fabricius, because he found, that the owner of the collection had arranged these precisely according to the system of Fabricius, agreeing with him exactly in all his genera and species. This coincidence is remarkable; since it is certain, that the collection was so arranged before F. published his system, and that F. never saw this collection till after his system was published. Prof. L. has since attempted a natural method of classification founded on the food of insects; but this he finds would lead, with scarce an exception, to a similar arrangement. *Jen. Allg. Lit. Zeit.*

MINERALOGY.

ART. IV. Berlin. *Beyträge zur Chemischen Kenntniss der Mineral-körper, &c.* Essays towards a Chemical Knowledge of Mineral Substances, by M. H. Klaproth. Vol. I. 8vo. 1795.

Merely to enumerate the results of the many accurate analyses of mineral substances here given would take up too much of our room, and few mineralogists we apprehend will permit themselves to be without the work itself.

METAPHYSICS.

ART. V. Halle. *Naturlehre der Seele, &c.* The Natural Philosophy of the Mind, in Letters, by J. Christ. Hoffbauer, Phil. Prof. 8vo. 484 p. 1796.

Prof. H. endeavours in these letters to exhibit in a plain and easy manner the chief principles of the interesting science of mind, and we think he has succeeded to an extraordinary degree. Some subjects, as the origin of language, for example, are treated with such profoundness and perspicuity as we look for in vain in many modern works. In the present letters the author considers the theory of the different mental faculties, and the state of the mind in exercising them; the less common phenomena of mind he means to investigate hereafter.

Jen. Allg. Lit. Zeit.

HISTORY.

ART. VI. Berlin. *Memoires pour servir à l'Histoire des quatre derniers Souverains de la Maison de Brandebourg, &c.* Memoirs of the History of the last four Sovereigns of the royal Prussian House of Brandenburg. Written by C. L. Baron Poellnitz, Chamberlain to Frederic II, &c. 2 vols. 8vo. 776 p. beside the preface and corrections. 1791.

These memoirs, which had nearly been lost to the public, are certainly valuable. Many transactions, to which the baron was himself a witness, he gives on his own authority; others he received from the mouths of persons concerned in them, and not unfrequently mentions the names of their vouchers. That part that relates to the reign of Frederic II is the most important, as might be expected; and we find in it many things expressed with a degree of

of freedom, on which heretofore no one would have ventured, not even the author himself in public. The editor is prof. Brunn, who has published a german translation likewise, with a supplement, in 2 vols. 8vo, 1186 p. *Jen. Allg. Lit. Zeit.*

ART. VII. Chemnitz. *Das Betragen der Franzosen in der Rheinischen Pfalz, &c.* The conduct of the French in the Palatinate of the Rhine, impartially delineated by an Eyewitness, in Letters to privy Counsellor Girtanner. 8vo. 640 p. 1795.

While on the one hand some have painted the french as angels, and on the other they have been depicted as devils without exception, the impartial will be pleased with a picture where the good and the bad appear in their proper colours. The writer of these letters travelled, in the spring of 1794, over the country abandoned by the french after the victory of Kaiserslautern, and collected a number of interesting anecdotes, for the authenticity of which we believe ourselves warranted to vouch, as we have visited the same spot ourselves. The observations made by the author of the fearful effects of the robespierrian system on a whole people, for the army, composed of men of all degrees, pretty faithfully represented the nation, are striking. The natural gaiety and goodhumour of the french peeped through every restraint; notwithstanding terror and fanaticism had suppressed or perverted their feelings: and the licentiousness of different ranks displayed itself with a cruelty and extravagance exactly proportionate to the oppression they had experienced under the former government. Nothing but the fear of the guillotine could compel the better sort to lend their hands to the inhuman acts of the commissioners; and even the sansculottes had their sober moments, when they showed themselves compassionate, and even magnanimous. But, as if they were ashamed of the feelings of humanity, they did good only by stealth, and frequently restored by night what they had plundered by day. The officers would not see excesses, which they durst not prevent; and the troops of the line, when they thought themselves unobserved, frequently rendered the inhabitants active assistance against the mob of the national guard, whom they despised. They not only aided the germans in concealing their valuables, but often defended them at the risk of their lives. Many lamented with the warmest expressions, and even with tears, their fate, that compelled them to share in cruelties that disgraced the nation: yet strongly as they detested the implements of the revolution, as ardently were they attached to the revolution itself, and a man would have been greatly mistaken, if he had conceived one of these noble-minded frenchmen to have been a royalist. For the better part of the nation liberty and their country were ideas, which inspired every breast with exalted feelings, and raised it's courage into a flame: in the mouths of the commissioners they were mystic words, with which they knew how to excite the rage of the mob, whenever they thought proper. Every thing the people had held sacred was now made an object of the most senseless antipathy. This was displayed against the images and instruments of the catholic worship with the wildest licentious-

ness; and among all their destroyers the quondam monks were the most bitter. These too were almost the only people whom the women had any reason to dread: for fastidulottism had so altered the french in general, that the wine-cellars were the only objects of their violence.

Jen. Allg. Lit. Zeit.

MUSIC.

ART. VIII. Erfort. *E. F. F. Chladni über die Longitudinalschwingungen der Saiten und Stäbe.* E. F. F. Chladni on the longitudinal Vibrations of Strings and Rods. 4to. 14 p. 1796.

The author of this little tract, which was read at a meeting of the electoral academy at Erfort, had already enriched the science of music by some important discoveries promulgated in his essay on the theory of sound [see our Rev. Vol. I, p. 371]. He had there remarked, that long slender strings, beside their usual lateral vibration, were susceptible of a vibration of a different kind, which produced a tone from three to five octaves higher than their common tone. This tone was obtained by drawing a bow over the string under as acute an angle as possible, and in the direction of it's length; or by drawing a finger dipped in powdered resin, or a piece of cloth or other soft substance, lengthwise up and down the string previously rubbed with black resin. A continuation of his experiments has convinced Mr. C., that the string on this occasion vibrates in the direction of it's length, or alternately extends and contracts itself longitudinally. Hence he terms this kind of vibration longitudinal, the other transverse. Their laws appear to be altogether different, as he has briefly explained in this tract, and more fully in the Berlin Musical Magazine for august, 1792. From these he proceeds to the methods by which the different series of these tones may be obtained. He has discovered, that they are educible from straight rods, as well as from strings. The rods give there different series of longitudinal vibrations, according as they are fixed at both ends, at one, or at neither. The longitudinal vibrations of strings depend not on their tension, or thickness; but greatly on the materials of which they are composed. The tone of a brass wire, for example, is a sixth or minor seventh higher than that of a catgut of equal length. So in rods the thickness makes no difference in the tone, but the material a very great one. On what this depends Mr. C. has not been able to discover; though he has found, that the specific gravity of the substance has nothing to do with it: and he has made experiments with a great number of substances which he enumerates. The tones of wind-instruments also, according to Mr. C., belong to the order of longitudinal vibrations; and the sound is not produced by the material that composes the instrument, but by the column of air in it. The sound produced by burning inflammable air in a tube is to be referred to the same class. On the last page of the work the properties of longitudinal and transverse vibrations are placed opposite to each other, that their differences may be readily seen. Thus these few pages give an account of a remarkable discovery, which deserves the attention of the natural philosopher, and adds to the reputation the author has already acquired.

Jen. Allg. Lit. Zeit.

FOR THE
ANALYTICAL REVIEW,
FOR FEBRUARY, 1797,

A
RETROSPECT OF THE ACTIVE WORLD;

OR,
A GENERAL REVIEW OF DISCOVERIES, INVENTIONS,
AND PRACTICAL CONTROVERSIES, AND CONTESTS.

*On the CHANGES occasioned by INVENTIONS and IMPROVEMENTS
within the LAST FIFTEEN YEARS.*

THE present century is not more distinguished from all equal periods of time by a general diffusion of philosophical inquiry, than the present from preceding ages, by the application of science to practical purposes. The age of Lewis XIV, commonly considered as the augustan age of modern Europe; a period indeed of great grandeur, for genius and courage, the most captivating qualities of the human mind; is yet less interesting, in the eye of a political philosopher, than that of Lewis XV: when the province of philosophy, embracing still intellectual and moral improvement, was extended to the physical resources, and various comforts and elegancies of life, geographical discoveries, colonization, agriculture, commerce, manufactures, and schemes of finance. But it is in the course of this reign, that the progress of arts, manufactures, and commerce, with their influence on politics, has been the most sensible, rapid and important. The reigns of Lewis XVI of France, and of George III of Great-Britain, are as much distinguished by the advancement of useful arts, as by imprudent and unsuccessful plans of policy and of arms.

The energy of nations, excited and exercised by war, is turned to other projects, on the return of peace. At the conclusion of the American war, in which the best part of Europe had been involved, the genius of mechanical invention, and mercantile enterprize, already active, displayed itself, with redoubled alacrity, and in new channels. The price of labour has increased one third; our exports have been more than doubled, and our imports augmented in a still higher ratio. The velocity, with which practical improvement has proceeded in it's career, resembles that of a comet, when it approaches the sun. About the middle of the fourteenth century it began to return from it's APHELION: * that it ever will absolutely reach it's PARHELION†, while

* The point of it's greatest distance from the sun.

† The point of it's nearest approximation to the sun.

the art of printing remains an ark for civilization, amid the deluges of physical and moral convulsions, is not to be supposed, nor yet we hope in our country ever to be apprehended. But from the period just stated to the present, the progressive course of discovery and invention, and particularly of their application to the use of mankind, has been uniformly accelerated. The whole face of the busy world has, in our days, undergone a complete change. The grand levers of science move every thing on a greater scale: and new discoveries, of the state and the wants of tribes and nations, open new fields of mercantile adventure. The diffusion of letters; the improvements in navigation by magnetism, optics, and astronomy; roads and canals; and correspondence by signals, by and by to be applied in business as well as war: all these, and other inferior circumstances, have quickened the intercourse of men, and the transportation of all the articles of commerce to an astonishing degree. Voyages both by sea and land, are now performed twice, nay, sometimes thrice as quickly as formerly. Goods are carried twice as soon, and twice as cheap. Most things are manufactured at half their former price, and with four times their former expedition.

In this country two INVENTIONS, pre-eminent above all others, demand particular mention; the steam engine, and the machinery for spinning, and weaving cotton, and yarn of other materials. The steam engine, approaching to the nature of a *perpetuum mobile*, or rather an *animal*, incapable of lassitude as of sensation, produces coals, works metals, moves machines, and is certainly the noblest DRUDGE that was ever employed by the hand of art. Thus we put a hook in the nose of the leviathan: thus we play with him as a child; and take him for a servant for ever.* Thus we subdue nature, and derive aid and comfort from the elements of earthquakes.

The invention of the cotton mills, with various other inventions to which this gave birth, has been, above all others, a source of wealth to this island. The fine linen of Egypt, the purpurean cloths of Tyre and Sidon, were not so beneficial to those countries, in ancient times, as the fine cottons of Lancashire and Paisley are to Great-Britain. The former were worn only by mighty men, and the princes of the earth: in all parts of the world, at present all ranks and conditions, men and women, princes and peasants, are clothed with the produce of british industry, and british invention. The mechanical arts, particularly those of spinning and weaving, of constructing carriages, and machinery of various sorts, have been carried to such a pitch, that a common mechanic can now wear better clothes, and enjoy more of the comforts and conveniencies of life, than an ancient sarrap, king, or emperor.

While the mechanical arts are improved, those of genius, or the imitative arts are, at best, but stationary, if not retrograde. Let us compare an old roman coin to a Birmingham medal, and we shall recognize the elegant and graceful figure, struck upon a rude and irregular piece of metal, to be the work of genius; while the trim and spruce physiognomy on the modern medal, struck off and rounded

* Job xli, 2—4.

with the greatest care and neatness, is evidently less indebted, for any excellence it may possess, to ingeniousness of design, than to the machinery employed in the execution. In architecture and sculpture, the inferiority of our genius to that of the ancients appears in this, that we adopt their manner, though encumbered with a mythology universally exploded, and with various allusions at this day utterly unintelligible. A like observation may be made on the present state of all the arts of design. Poetry, of the highest, that is, the epic kind, we have none. Descriptive poetry still exists, supported, and inspired, by the sublime views of philosophy, in these times of inquiry and precision, the only muses. The sprightliness of the ode is cramped by the same causes that flatten all attempts at epic composition. A few tragedies have been composed, even in the present age, which breathe the pathetic and heroic sentiments of nature, roused by grand and interesting occasions: and the corruption of the times, united with a certain dexterity and quaintness of observation, has produced a few tolerable comedies. But the bold and expressive tone of both the tragic and comic muse, since the times of Shakspeare, Congreve, Vanbrugh, Otway, Lee, Farquhar, and Thomson, has been exchanged, on the whole, for sentimental whining, and pert and vulgar vivacity, employed by the microscope of little minds, attentive to the minute particularities or *bizareries* of character, and singularities of situation, rather than to the great and affecting displays of human nature. Our comedies, and even our tragedies, are in general nothing else than translations from the french, or a juxtaposition, rather than a connexion and dependency of scenes, drawn from some wretched novel, by some laborious artificer of plays, with greater regard to the humours of the day, than the conduct of the mind, the laws of composition, or to poetical justice. Accordingly, the indignation, and the ridicule of the muse, so much dreaded in the reign of queen Anne, and George I, has no longer any mighty terrors. Poetry has become contemptible, since she suffered herself to be led blindfold by temporary caprices and whims, instead of flying on the wings of general maxims, opinions, interests, and passions: in other words, since she became, not indeed in all, but in so many instances, a procuress, not a censor of vice and folly. There is at present what is called a *rage* for music. From several accidental causes, rather than any refinement of taste or manners, music is violently in fashion: but though *harmony*, and contra-punto be well understood, and carried into great complication, pathos and melody are usually sacrificed or neglected. Many persons there are of both sexes, who seek and acquire a reputation for skill in music, by dextrous and quick execution, without the least perception of melody, or sweet sound, nay, and by some who are almost destitute of the sense of hearing. This shows, not the progress of music, but the prevalence of fashion. In poetry, and in music too, we know of a very few exceptions. But to specify these is no part of this general sketch of the present state and application of the arts and sciences.

Of this retrogradation, or at least stagnation of the liberal arts, contrasted with the progress of mechanical invention, curiosity is strongly prompted to investigate the cause.

The circumstances that nourished and matured the liberal arts in Greece and Rome, such as an enlivening climate as well as government, and the most beautiful models of imitation in the natural and the

the moral world, have been pointed out, with just and profound criticism, by Mr. Blackwell, in his life of Homer, and by other writers. The advantages of the inductive or experimental philosophy over all theoretical systems, however plausible and ingenious, have also been illustrated. The spirit of avarice, in a commercial age, it has also been observed, is grovelling and impotent, and wealth negligent and prone to sensual indulgence: so that, in times of accumulated wealth and extended commerce, men lose a desire of excellence in a propensity to enjoyment. But this argument, if just, as it no doubt is to a certain degree, bears equally against the advancement of science, with its useful application, and the liberal arts. Setting this therefore aside as a co-efficient in algebra, let us seek for a solution of our problem, why the mechanical arts have flourished, and still flourish in modern times, more than the liberal; or, more generally, why the fine arts are not in a state of rapid advancement, from circumstances inherent in their own nature.

Discoveries of all kinds, with their application to useful inventions, are not commonly the effects of genius or extraordinary capacity, so much as of time, and well-directed industry. The discoveries and inventions of past, serve as hints for exercising the contrivance of present times: and thus lay a wider and wider foundation for building the grand pyramid of science, in the same manner that the accumulation of wealth, or moveable capital, multiplies manufactures, and enlarges the sphere of commerce. In the common arts of life, the knowledge of individuals passes from generation to generation, or, as in the tribes and casts of the hindoos, from father to son. In the fine arts the human mind is bounded by itself: nor can the genius of one be transmitted and transfused into another. Apelles, Homer, Xenophon, and other great men of antiquity, could not leave their genius behind them; and therefore we admire, without being able to equal them. But while we regard such men as our masters, we look upon what are called the mechanical arts as then only in their infancy. On the whole, the mechanical arts, allied to science, are in their nature progressive: the liberal, dependent on individual genius, and influenced and formed by temporary and local circumstances, more variable and desultory.

NATIONAL AFFAIRS.

FRANCE.

ALTHOUGH the negotiation for peace has been broken off; it has, short as it was, discovered several points of great importance, as they serve to throw some light on the spirit, principles, and views of the negotiating parties, and may therefore contribute, in some degree, to direct our conduct in future, military as well as political.

The BRITISH AMBASSADOR proposed, as a basis for pacification, the principle of mutual restoration on the ground of mutual compensation. This was rejected by the directory, who said, No; let us hear

hear the final propositions of all the parties at war with the republic, and then we shall determine concerning the admissibility of the principle. Lord Malmesbury, pressed, indeed peremptorily, and in no very gracious manner (for a great degree of rudeness characterised the manner of the new sovereigns) called on to declare his ultimatum, expressly declared that

THE RETENTION of the NETHERLANDS by France was not to be admitted: although he gave it to be understood that, if any overture should be made, by which the Netherlands might pass into the hands of some power different from those of both Austria and France, it might be taken into consideration. This modification would probably have been listened to, if either the directory had been inclined, or the nation clamorous, as it was expected they would be, for peace. But it was most decidedly and instantly rejected. The security of the new republic required the strong barrier of the Rhine. The acquisitions made by England from Holland, and the extension of the austrian, prussian, and russian dominions, by the partition of Poland, rendered it necessary that France too should extend her territorial possessions to natural boundaries, not only for her own safety, but for preserving the political balance of Europe. Such an *arrondissement* would, also, prevent a return of those wars, that had for two centuries afflicted the Netherlands. Farther, the faith of the republic to their belgian allies was not to be violated on any account; and, furthermore, it was alleged, in conversation, as well as in publications on the side of the directory, that the belgians, were they to form a separate and free state, not united to the republic, would never submit again to the austrian yoke. "Be it," says Mr. du Pont: "for the sake of peace, let the Netherlands be left to the emperor: only let him come and take them." Undoubtedly the inhabitants of those fine countries have a very strong interest in being under the protection of any government that would avert the desolations of war, if it be at all tolerable. When the interests of France, and of the natives, concur with the hand of nature, and the events of war, it will be difficult indeed to break the force of such a coalition.

In the mean time, the rulers of France laboured to make a separate peace with the emperor; they hinted an indemnification to his imperial majesty in the secularization and attachment to his hereditary dominions, of the three ecclesiastical electorates, and some bishoprics in both Germany and Italy. They talked, also, of the creation of new electors; and mentioned particularly three names, the stadtholder, and the dukes of Brunswick and Wirtemberg.

It is highly worthy of observation, as truly characteristic of the selfishness of men, and especially of sovereign powers, that, in this negotiation, the ostensible source of the war, the interests of the injured parties in France, the blood royal, the nobles, the clergy, were, if mentioned at all, only glanced at in an indirect and indifferent manner: "Put not your trust in princes*."

THE FAILURE of the EXPEDITION AGAINST IRELAND did not occasion more chagrin, than it's safe return, at such a season, a satisfaction, not unmixed with pride. The directory, who show great, as

* Psalms of David.

well as necessary address, in managing the public mind, easily persuaded a lively and self-confident people, that the british fleet was kept snug in harbour, not by the adversity of the winds, but by a dread of the armament of the republic; and they found no difficulty in believing what was indeed true, that it was the season only that saved Ireland, at least from a temporary invasion. The preparations at Dunkirk, in order to keep alive the hopes, and employ the minds of men, were continued, and quickened: and they talked now of invading, not Ireland, but England and Scotland. Soon after the return of their fleet, they were farther consoled by the news of a very decisive battle gained by the tremendous Buonaparte over the austrian army, under general Alvinzy.

But men of penetration observed, that neither the return of their fleet, boasting even under disappointment, nor the vigorous preparations for future attempts against Britain, nor the complete success of Buonaparte, made so great an impression on the public mind, as such circumstances and events were wont to do in times of a more military and ferocious spirit, and of greater revolutionary ardour. The minds of men, sick of horrors, and disappointed, fatiated, and disgusted with tumult and revolution, panted after the security of an established government, eager to return to the pursuits of private industry. A very considerable change had taken place in the public spirit. The anniversary of the death of the king, inhumanly celebrated, by the order of the legislature, excited general horror and indignation. The sentiments of humanity, and even of a proscribed religion, had begun to resume their place. The various denominations of parties, royalists, constitutionalists, and republicans, under different banners, as it were, but the same standard, declare for order and the existing laws. There are no other parties now but the lovers of peace, and the lovers of confusion. The union of the greater and best part of the nation against the terrorists, and the return of industry, seem to indicate a predisposition for peace. The approaching election of one third of the assembly will, no doubt, either infuse a degree of this disposition into the legislature; or, if the directory can still maintain an ascendancy, for a longer period, harden them in their councils of war.

SPAIN.

THE pride of Spain in this age of revolution is so far humbled, that she thinks it necessary to make at least a show of an alliance, with the murderers of the head of the family of Bourbon. Her mode of carrying on war against England, by manifestoes and military preparation, merely, is very inoffensive, so also, we hope, will her declared hostility to the hanseatic towns, though if they continue to open their ports to the ships of Britain. The arrangements of France with Prussia restrain her from marching against those towns by land: perhaps she will attack them in gun-boats.

THE PORTUGUEZE, if they did not know that the spaniards are far from acting cordially with their new allies, would not adhere so constantly, and trust so fully, to the protection of England. The commotions that have arisen in spanish America, it might be imagined, would be sufficient to withdraw the cares and co-operation of the spaniards for the establishment of republicanism in Europe.

ITALY.

ITALY.

THE austrian army in Italy, under the command of Alvinzi, has been discomfited, and dispersed, after losing half it's numbers by capture or by death. Mantua has fallen, and the victorious Buonaparte is on his march to

ROME.

The troops of his holiness, very prudently fled back at his approach. The pope was not so weak as to imagine they could make a stand against the french: but it was possible, that his courageous example might re-animate the religious zeal, and inspire bravery into other states. Every thing within the power of human constancy and courage has been performed by the noble austrians, too much in vain. They could drive back the french across the Rhine, but not revive a military spirit among their fellow subjects in Italy. It is not possible for the emperor, to send a greater army across the Alps than that which Alvinzi commanded. Buonaparte, victorious and irresistible, will no doubt proceed southward, levying supplies, and republicanizing the towns and districts, through which he passes in his march to the capital.

Yet two dangers await the victors: one near, the other remote. It is possible, that the french troops may be overtaken by dysenteries or putrid fevers, and weakened and diminished by the climate, as in former irruptions into Italy. In this case, the austrians might once more come in great force into Lombardy, and cut off their retreat. If, on the other hand, they should be able to maintain their ground, to subvert the ancient governments, and to establish, in Rome itself and other parts of Italy, the spirit of republicanism, they might raise up, instead of allies or advanced posts, the most formidable rivals and enemies to their own government. For the spirit of republics is fierce and intractable. Who knows but the french are now employed, in Italy, for maintaining an equilibrium in Europe?

GERMANY.

WILL the emperor make a separate peace with the french? If not, whether will he send his chief force against the french into Italy, or into the Netherlands? A kind of fond predilection for Italy, the seat of that empire of which he is a kind of memorial, may perhaps incline him to try the fortune of war, once more, in that corner of the world. But would it not be sounder policy to leave Italy to times, seasons, and accidents, and follow up the victories obtained by the archduke on the Rhine? Troops, are in fact, drawn, in great numbers to the lower Rhine, which seem to indicate some such design as that here recommended. But, in truth, it would be almost madness in the austrians to continue the contest with the french, if they can obtain any tolerable terms of peace, unless, in this extremity of fortune, and crisis of Europe, they should be cordially joined by the great continental powers in the north of Europe. Will the

KING of PRUSSIA neglect an opportunity of securing, perhaps extending his dominions on the left bank of the Rhine, and re-establishing the stadtholder, that is, his own family, in the United Provinces,
and

and perhaps, those also of the austrian Netherlands? Is it possible that

The EMPEROR OF RUSSIA can favour or even wink at the immoderate aggrandizement of a republic, friends to the turks and swedes, and the instigators of revolt in Poland? Or, if this prince so far disregard the prejudices of russians, and particularly those bred in and under the court of his mother, how can he carry his projects into execution with safety? To speak plainly, some strong resemblances are remarked between the characters of the present czar, and his father.

Of the present state of

TURKEY, SWEDEN, and DENMARK,

We have not heard any thing, in the course of the present month, that demands particular attention.

GREAT BRITAIN.

On the appearance of the french armament, IRELAND, notwithstanding the superiority of our fleet, was sixteen days at the mercy of the enemy, and saved from attack, only by the elements. This proves even to sense, what needed no proof in the eye of reason, that a superiour naval force is not a certain security, in all cases, against invasion. Proper precautions are taken for the defence of the country, in case of such an invasion being attempted. The preparations at Dunkirk and Flushing, no doubt, have for their object, either our eastern coast, or, the HANSEATIC TOWNS. The french have devised a new mode of contending against our superiour wealth and naval power, which is very natural. As they cannot check our commerce at sea, they endeavour to check it on land; as they are not in a way of acquiring wealth by honest industry, they have determined to take it by violence. They attempt to shut all the ports of Europe against our ships; they determine to plunder Lisbon, Hamburgh, Lubeck, &c.; rapine gets more and more into their constitution. From a principle of rapine as well as of revenge, they begin to seize the trading vessels of the sage americans. The grand question therefore seems to be this, whether the resources of industry, or of robbery, both on a scale of grandeur unparalleled in history, will be found to prove the most durable? It is observed on one side, that "many nations have flourished long, and that some even now flourish on the spoils of their neighbours. The roman empire was planted, grew, and matured in a spirit of robbery. When it ceased to rob, it was itself plundered by tartars from the north, and saracens from the east. The arabian empire, founded on violence, yet depends, in some respects, on a spirit of plunder. The barbarity states may probably prolong their political existence to a longer period than the mercantile Carthage. The wealth of Holland did not long protect her from the rapacity of her warlike neighbours. The riches of Italy belong at this moment to France; and those of Portugal and the hanseatic towns are held by a very precarious tenure. The french republic, aware that our strength consists not in our population and physical resources, but in our national industry, aim their blows at our finance, by harrassing our trade, and by invasion, which, though finally repelled, may exhaust our resources, shake public credit, and, in the end produce a revolution of government.

ment. Trade is artificial, precarious, and fluctuating. Physical force, every day increased by successful exertion, is of a more durable nature. The lion and the tiger, that live on prey, are not only more powerful, but longer lived, than those beasts that subsist on vegetables, in harmless peace with their neighbours. The fruitful soil of France, nourishing men by nourishing vegetables, will remain: while the heavy weights, added yearly to the heavy load of our taxes, must infallibly over-whelm our industry internally: while, externally, it is checked and discouraged by the hostile combination of almost all Europe, against us. At the present moment, the stocks are reduced to 51 *per cent.*, and the credit of the bank demands the aid of government: if this be the effect of threatened, what is to be dreaded from real invasion?"

On the other hand it is said, "It is idle to reason from the rise or fall of the roman empire, the attacks of goths on the western, or those of saracens on the eastern division, events which took place in rude times, to the present situation of Europe, enlightened and fortified by science, connected by various intercourse, and alive to every important change in the political balance. Nor is it sounder reasoning to compare Holland, Portugal, and the hanseatic towns, little else than mere magazines for commerce, with a country so extensive, and so situated as Great-Britain, adapted to rear a numerous peasantry, and by it's internal strength as well as geographical situation to repel all external attacks. If our public burdens be increased, our trade is also increased, to an unexampled extent, and still increasing. Nor is trade of so frail and transitory a nature as is by some imagined: on the contrary, where it is once planted it strikes deep root, and is not easily eradicated. In vain does the ambition of the rulers of France attempt to shut the ports of Europe against the commerce of England, by military threats, and political conventions. Commerce has a firm and faithful ally in LUXURY: an ally of greater and more universal influence than the french directory, or the roman senate in their greatest glory. The artificial cravings of mankind, stronger than even natural appetites, will infallibly supersede all political considerations; at least in the great mass of nations, to whom, political concerns, compared with the gratifications of vanity, and sensuality, are matters of very inferior importance. No sooner has POLICY in a fit of passion shut the gate, than LUXURY slyly opens it. Even the hollanders, crouching under the directory, like frogs near the jaws of a serpent, demanded the liberty of opening their harbours to the trade of England. A trade with England, though under neutral flags, is carried on at this moment with the ports of France. There is a brisk demand for english goods even at Paris. As the resources of trade are more constant and fixed than has sometimes been supposed, so what are called the physical resources of a country are more precarious and transient. The value of land, requiring cultivation, like that of France, depends chiefly on *moveable* capital, or the accumulation of labour, (or effects of labour) beyond what is necessary to the subsistence of the labourer. It is this accumulated and moveable stock alone that can make the land yield it's due fruits, by various improvements, and by stimulating through the medium of commerce a general spirit of Industry. It is a great error, therefore, to imagine, that, while the land and the inhabitants

inhabitants remain, the country is equally rich and powerful. Before the revolution in France, no country on earth possessed the same extent of capital, population, and commerce: and on this it was, that the uniform power of France depended. The greater part of this capital, in confiscations, fines, taxes, plunder of individuals, the ruin of manufactures and commerce, and the loss of foreign colonies, has to the nation or state been lost; or, expended in attempts to sow sedition in neighbouring countries, in the maintenance of numerous armies, and a civil list still more expensive. The accumulations of many ages, the grand spring of agriculture, manufactures, and commerce, as these were of the french power, have melted away like a snow ball. The trade and manufactures of France are already confined to articles of the first necessity and warlike stores. There is no revenue arising from importation, and the people are too poor to pay taxes. As to the plunder of their neighbours the same reasoning holds good against devouring the capital of other nations, as their own. It is not a spring but a reservoir, which must in a short time be exhausted: they are on the brink of ruin: yet another campaign, and they will be reduced to the necessity of ceding the Netherlands, no longer able by their plunder, to maintain the tyranny of their invaders."

"Yet another campaign!" it is replied to the above reasoning, "yet another campaign!" This was from year to year the cry of the american loyalist, in the last, and in the present, with respect to the assignats, of poor sir John Nivernois, whom our compassionate minister, in order to console him under the failure of his predictions, has rewarded with a pension as well as knighthood; as well as Mr. Burke, the grand drum-major * of the present war, who for beating a false and fatal alarm has been rewarded with a princely pension! It is used as an argument by Tillotson against transubstantiation, that no argument can rise in strength above it's fountain head, the testimony of sense: that the french come forth stronger and stronger every year, is evident to our senses: well then may we conclude, that there is some flaw in those calculations, by which the impossibility of all this is demonstrated. That the substance of France and all neighbouring nations may be devoured in time, is possible, but when? How is our capital to stand till that time? Nay, after the french have eaten up the capitals of all their neighbours on the continent, will they not, if war must be prolonged *ad internicionem*, rather than starve, contend with us for the possession of our own?"

In the course of this month we have received intelligence, that a confederation has been entered into between TIPPOO SAIB and the MAHRATTAS, against the english; but we are glad to be well informed, that there is not any disposition to revolt, in the british army in India, but that all things are in an amicable train of reasonable accommodation.

All the officers belonging to our India army, now residing in London, and it's vicinity, have with much propriety, patriotism, and gallantry, offered their services to his majesty, at the present crisis of a threatened invasion; to be employed as he may be pleased to direct.

* He compares himself to ZISCA, whose skin, after his death, was at his own desire converted into a drum, for rousing the protectants of Bohemia against the catholics.